

XV. CHOICE
SERMONS,
PREACHED
V P O N

Scilicet Selected Occasions. *Johnson*

VIZ.

- 1 *The Happinesse of Peace*: Before K. JAMES at Trinity Colledge in Cambridge.
- 2 *The Love-sicke Spouse*: At S. PAUL'S Crosse.
- 3 *The Burning Light*: At a Visitation in CHRIST'S Church, London.
- 4 *The Magistrates Commission*, or, *Wisdomie justified*: Before the Judges.
- 5 *The Preachers Dignity, and Duty*: In five Sermons, on 2 Cor. 5. 20. Preached in Cambridge.
- 6 CHRIST Crucified, the Tree of Life: In sixe Sermons, on 1 Cor. 2. 2. Preached in Cambridge.

By JOHN STOUGHTON, Doctor in Divinity, sometime
Fellow of Immanuel Colledge in Cambridge, late
Preacher of Aldermanburie, London.

*According to the Originall Copie, which was left perfected
by the Authour before his death.*

LONDON,
Printed for I. Bellamie, H. Overton, I. Rothwell, R. Royston,
D. Frere, and R. Smith. 1640.

- B: D:



CHOICE
SERMONS
PREACHED UPON
Selected occasions.

VIZ.

The Happinesse of Peace: Before K. JAMES at
Trinitie Colledge in Cambridge.

The Love-sick Spouse: At St. PAULS Crosse.

The Burning Light: At a Visitation in Christs
Church, London.

The Magistrates Commission, or, Wisdome justified: Before the Judges.

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ΓΑΥΧΕΤΕ Θ' ΟΙ ΑΝΘΡΩΠΟΙ ΑΥΤΗΝ. Theocr.

O Jesu, sis mihi Jesus. Bernard.

LONDON,
Printed by *Richard Hodgkinson* for *Daniel Frere*, and
are to be sold at the Red Bull in Little
Britaine. 1640.





TO
THE RIGHT
HONOURABLE,
HENRY

EARLE OF HOLLAND,
Baron of Kensington, Captain of his
Majesties Guard, one of the Gentle-
men of the Bed-Chamber, Chancellor
of the Universitie of Cambridge, Knight of
the Most Noble Order of the Garter,
and one of his Majesties most
Honourable Privie
Councell.

The Widdow of the deceased
Author, in testimony of her humble
and thankfull acknowledgement, of
his noble favour and respect, shewed to her
dearest husband in his life time, presenteth
these ensuing Sermons, which are now,
according to the trust reposed
in him, published
by A. B.





To the Reader.



E pleased to take notice, that here is presented to publike view, the true legitimate birth of the Author whose name it bears. He left severall Sermons under his own hand, preached at speciall times, and in Auditories of greatest worth and estimation, the chiefe of which are now made publike, in these ensuing Sermons: other of his Sermons were only taken from his mouth, in the publishing of which, the best care is and shall bee taken, to publish them by, and compare them with the exactest copies that can be gotten. In both you have the Authors mind, as neer as can be, expressed, in his own words, without adding or detracting. In the latter, you shall find the heads of the Sermons (which were all that were left perfected by the Author) in a methodicall Analysis prefixed before them: they were his own, both for form and words; only what he wrote in *Greek*, is translated into English for the benefit of all, and the Latine you shall have inserted in the margin, in his owne words, answerable to the severall particulars

Callon

To the Reader.

culars treated on in the Sermons: you may see a
proofe of it in the Sermon upon Joh. 5. 35. if it
had been sooner thought on, you should have found
the like in all, you may expect it in the rest, ex-
cept in some few which are already in the Presse,
or prepared for it. This shall bee the token in
everie Sermon, by which the true birth shall be di-
stinguished from such counterfeits, as might o-
therwise be fathered upon him. Be entreated to
pardon the slips of the pen in writing, and of the
Presse in printing, and then I hope you shall not
find any materiall imperfections: so I commend
these labours, together with thy self, to the blessing
of God.

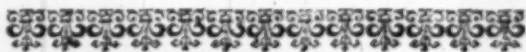
A. B.



Imprimatur:

Aug. 24.

THO. WYKES.



THE
HAPPINESSE
OF
PEACE.

A
SERMON PREACHED
before King JAMES at Trinitie
Colledge in Cambridge.



LONDON,
Printed by *Richard Hodgkinsonne*
for *Daniel Frere.* 1640.



THE
HAPPINESSE
OF
PEACE.

PSAL. 144. vers. 15.

*Happie is that people that is in such a
case, yea happie is that people whose
God is their Lord.*

IT was the saying of a King,
when a treatise of happines
was presented to him, that
He was not at leasure: but
I know Gods Embassa-
dours are never denied
audience in this Court of
Conscience, and therefore shall not need to
goe by the way of petition to gaine your at-
tention; and if I should, it is enough for me
that I speake in such an assembly, to wise men,
whose reason shall be my rhetoricke; to Chri-
stians,

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stians, whose conscience will be my eloquence; to Courtiers, whose rare humanitie cannot but looke like it selfe (if not rather like the Cherubims, as we see them painted) and shew a lovely countenance, even to my raw Divinitie. And more than enough it is, that I speake where this Booke is circled about with this *Coronâ*, this Crowne of Auditours, wherein me thinks I see that acted, which is reported of *Charles* the Great, setting his Crowne upon the Bible, and all England happie to solemnize this Coronation of the Bible: so that if my calculation faile me not, such a benigne aspect of Majesty, such a Constellation of Nobility, doe more than promise an influence of favour upon this place where I now stand, to give aime to the wandring traveller, that would faine bend his course to the safe harbour of happinesse, like a beacon burning upon mount Gerizim, the mount of blessing: for such is my Text, out of which I offer three things to your consideration:

1 The Proposition: *Blessed is that people that is in such a case.*

2 The Opposition: *yea, blessed is that people whose God is their Lord.*

3 The Composition: blessed and twice blessed is that people that hath both.

And now my mouth is full of blessings, as *Isaak*, when he had eaten the savoury meat, his sonnes venison; the blessing of *Esaü*, the fatternesse

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ness of the earth; the blessing of *Jacob*, the dew of heaven; and the blessing of both together, which like Fame in the Poet,
Ingrediturque solo, & caput inter nubila condit,
Like *Jacob's* ladder standing upon the earth, the foot-stoole of God, and resting against the verie throne of God in heaven.

I need no other insinuations, let me onely tell you what I am to speake of: I am to speake of Happinesse;

Nemo ex hoc numero mihi non donatus abiret.

Here are many hearers, and so my Text like an ingenuous picture looks upon all. And so my words shall be the lively picture of your wishes, my discourse (rather than faile of welcome) shall claime kinred of your desires, which however distant in the circumference, are all concentred in this one point of happinesse. But here be divers sorts of hearers, and I am to speake of a double happinesse; and so my speech shall fall like Mannah, which (they say) had that taste to everie man, that everie man did wish; for bee you godly, or bee you worldly, whether your palates relish heaven or earth, your desires must needs fall within the division of my Text, the compasse of this double happinesse: but here are royall and noble hearers, which may doe good or ill with a thousand hands: now for a thousand, I am to speake of a nationall happinesse.

The Ancients were wont to place the sta-

Let this Text be admitted as a Privie Counsellour to Majestie, which will give truest information how a people may be made happie, and that in three things, which I thus expresse.

- 1 Peace is a great happiness to a people, for then the people are in such a case.
- 2 True religion is a greater happiness, for then God is their Lord.
- 3 Peace and true religion are the complete happiness of a people.

These are the parts I doe propound, and
the points I meane to prosecute.

In the first you have the unit of peace.

In the second the veritie of religion.

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In the third, the Bonitie of both, in all perfect felicitie; for these three attributes consummate the transcendent being, and well-being of a Common-wealth.

First of the happinesse of peace:

1 *Peace is a great happinesse to a people.*

Peace, the felicitie of the Saints in Heaven: The Philosophicall opinion, that our soules are made of Harmony, is little better than a poeticall fiction; but the poeticall fiction, that the Thebans sprung of the seed of the Serpents teeth, warring brethren applyed to us, is more than a philosophicall opinion. In whom, since the Serpent beguiled our first parents, the flesh lusteth against the Spirit, and the Spirit lusteth against the flesh: *Cum hac controversia non sumus*, saith *Austin*: these twins make perpetuall war in us, and this war makes many wounds in us, and these wounds will never bee perfectly cured, till the great King bind them up, as hee did the Souldiers, in his crowne of glorie, till wee come to the heavenly Jerusalem, the vision of peace, (as the word signifies) and that no doubt is the Beatificall Vision.

2 Peace, the glorie of the blessed Angels: The Angels were not framed of jarring principles, there was no mixture of *Lis* and *Amicitia* in them, as in other things there was: Grace and Glorie were married in the Angels, and *Envy* was not invited to that happie feast.

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And now they are planted in a Paradise of delight, where there growes no apple of contention betweene them and God, this is the Nectar and Ambrosia that they feed on, and by this peace the blessed Angels enjoy happie immortalitie, and immortall happinesse.

3 Peace, the royaltie of God himselfe, *Primum bonum summa Trinitatis est indivisio*, (as they observed) The Unitie in the Trinitie is the highest point of the highest Kings prerogative, the deepest mysterie in the deepest Ocean of being, the nature of God: and the Devill among the vulgar, is knowne by his cloven foot.

And in this sense I see no superstition in the Pythagorians observation, who have set a note of infamie upon the number of two, because it was the first that durst depart from unitie, *Numerus binarius infamis est, quia primus ausus est discedere ab unitate*; elegantly: for nothing is so diabolically as division, nothing more divine than unitie.

The Lacedemonians did but commend their owne warlike disposition, when they represented all their gods armed: As the Æthiopians paint Angels black, and Devils white, in favour of their owne complexion; and they say, that if the bruite creatures could draw a picture of the Divine Nature, they would make their shape the copie. But the Ancients set forth all their Gods with harps in their hands, the

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the Hieroglyphicke of Peace : more neere the truth in Scripture, where God hath commended the rest of peace, as sacred by his owne example. God rested the seventh day, therefore he blessed the seventh day, and hallowed it, as some apply it; and commanded peace with such strict severitie, *Have peace with all men, as much as in you lieth* : And what if we have it not? seeke peace, as some read it : but what if it flie from us when wee have found it? Follow peace. That *Agatho* the Abbot was induced to thinke, that an angrie man could never have the grace of pleasing God, no not though hee had the gift of working miracles. *Dulce nomen pacis*, The verie name of peace is sweet, said the Oratour. And the Suevians thought it should be soveraigne, for they had a Law, that in a fray where swords were drawn, if but a woman or a child a far off did but cry *Peace*, they were bound to end the quarrell, or he died that durst strike after *peace* was named. But if we should breake the box of the name, and powre out the pretious oyntment it containes, how would it diffuse it selfe round about, and perfume everie corner of the Kingdome? Nay, this word is gold, which were it well beaten out, would cover the whole world with happinesse; and therefore the Grecians had the statue of Peace, with *Pluto* the god of riches in her armes. And the Romans had the image of Peace with a *Cornucopia* in

C

her

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her hand. And the Hebrewes, when they wished all happinesse to any, used but this one word, *Peace*. But the Hebrewes spake in characters, not many letters in *peace*, but everie letter, as it is in *Homers* works, stands for a whole book, a large volume of matter. Peace is but one word, but that word is big with a world of happinesse.

It is the counsell of the Proverb, *Ne immittas pecus tuum in pratum ubi non est sepes*: and therefore I dare not let loose my speech in so large a field of matter, where I see no hedge to bound it; otherwise I might descend to the particulars. Prosperitie, plentie, civilitie, learning, the choyce of blessings that crowne a nation: for what are all these but the daughters of Peace, which arise and call her blessed, to everie one of which, everie one of us may say, *Blessed is the womb of Peace that bare thee, and the paps that gave thee sucke.*

And what spirit then are they of that are wearie of peace, as the Israelites loathed *Mannah*; like the Athenians, who never went to conclude a peace, but in mourning habits: like the Florentines, that made it once a capitall crime to name peace; that with the barbarous King, thinke no musicke like the neighing of horses, the beating of drums, the sounding of trumpets, the roaring of cannons; no spectacle like a field, where dead carkasses swim in bloud, *Dulce bellum inexpertis*. Alas, they thinke

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thinke there is no more belonging to war, than to ruffle up and downe the streets (as they see their fellowes doe) with a feather in their cap; and therefore judge Souldiers happie men. They know not that the Latines did but flourish, when they called warre, *Bellum*: as the Grækes but flout or flatter, when they called the Furies, *Eumenides*: but let these but taste a little of the miseries of warre, they would know it is there, as *Socrates* said it was in marriage, applying the similitude of the fishes, they that are without the net would faine be in, but they that are within would more faine be out: they that finding some discontent in peace, called for war to ease them, would doe as the old man did in the fable, who being heavie laden, threw his burden downe, and called for death to take him out of the world; but when death appeared ready to satisfie his wish, to put it off, desired him to help him up with his burthen, as though hee had called him for nothing else. The Prodigall that hath left all to follow war in a far Countrey, when hee shall come to wish for husks, and cannot come to have them, may happily have time to come to himselfe, and remember how much better his fathers hired servants fared.

But if it please the supreme Majestie to dispatch his royall mandate to the Schoole of warre, the Universitie of honour, to dispense with the Statute there, that a Souldier might

C 2

commence

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commence *per saltum*, and take the degree of a Conqueror without this rigid examination, these cruell exercises; yet even so

Pax una triumphis

Innumeris melior.

This Lilly sits still at home, and neither spins nor labours, and yet *Pompey* in all his triumphant robes is not arrayed like her: Peace is better attired on her busiest working dayes, than War on her bravest holy dayes of triumph; the meanest servants of Peace are better fed on fasting dayes, than the eldest sons of War on gaudy dayes.

O blessed Peace, thou crownest thy yeare with thy goodnesse, and thy paths drop fannesse, the pastures are cloathed with flocks, the valleyes also are covered over with corne, they shout and sing for joy: *Rejoyce for her, o yee daughters of Jerusalem, who cloathes you with scarlet, with other delights, who putt on ornaments of gold upon your apparrell:* and o blessed England, and our eyes blessed, that behold in her the triumphs of peace, where we see plentie triumphing over famine in the Countrey, riches triumphing over povertie in the Citie, learning triumphing over ignorance in the Universitie, Justice triumphing over vice in the Kingdome, and above all, the King triumphing over danger in the loyaltie of his subjects. These are the triumphs of peace, and the God of peace continue this our peace, that
the

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the furie of war may never turne this Paradise into a wilderness, nor make England which is now a map of majestie to other nations, a map of confusion.

And let us say *Beati pacifici*, after our Saviour, Blessed are the peace-makers, for they shall bee called the sonnes of God: whilst other rough *Esau's* abroad are hunting for venison, let our *Jacob* goe away smooth with the benison, let the blessing of our heavenly Father crowne his royall head with gray haire, the silver crowne of age; and glorie, the golden crowne of immortalitie. Let his Doves which hee sends out of the Arke (Ambassadors) returne with olive branches of peace in their mouthes; let God create the fruit of the lips, peace. Let that pretious oyntment, which was richly shed upon the head of our high Priest Christ Jesus, descend to the skirts of his cloathing with an influence of like vertue, that as our Saviour healed the womans issue of blood, so he may stanch the bleeding wounds of the Church, which hath put her selfe under his protection, and promised her selfe happie recoverie, because hee hath spread the wing of his garment over, because she hath touched the hem of his garment.

But if the Furies will needs wrest the thunder-bolt out of *Jupiters* hand, you may remember then that war is *Malum*, but may bee *Necessarium*; and it is good sometimes to

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hunt the wolfe, though it be better to fodder the sheep. A good Prince may wage war, though not rashly. *Augustus* was advised to repeat all the letters of his Alphabet, when he was angrie, before hee did any thing: and a Prince shall doe well to trie all his letters, all his learning, all his skill first, to see if it may be done without; but when nothing else will doe it, when there is no other remedy, he may proceed to war, yet not implacably. *Hercules* club (they say) was made of Olive, the embleme of peace, and peace must then bee desired, where war undertaken may be warranted; because he must not goe to it willingly: but as *Andronicus* proceeded to the execution of justice, with the saying of St. *Paul* in his mouth, *Non quod volo bonum facio, &c.* The good I would, I doe not; the evill I would not, that I doe: and yet it may be done in many cases.

1 In case of recovery; If *Adam* be cast out of Paradise, and the Cherubim stand between him & home with a flaming sword, who would not venture upon the sword, though his Assle were unwilling to recover his own Paradise; especially if it were *gladius versatilis*, as the Jewes will have it, which would yeeld, if he were an honest man that attempted the re-entrie.

2 In case of defence: *David* with an harp in his hand, when *Saul* stands with a speare in his hand, may hope well to charme the evill spirit; but who can give him any securitie?
and

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and therefore in such danger (as the Florentine proverb speakes of one in feare of drowning, *etiam ad novaculum*, the veriest coward would not be afraid to lay hold upon a naked sword, to cut his fingers, to save his life.

3 In point of honour: *Age, eluam hanc à me picem gladio*, saith the Arabicke proverb: and the Turkish Emperour, perceiving that his Nobles were offended, that hee seemed to let goe the sterne of State, to embrace his concubine *Irene*, on whom he so much doted, first brought her before them, who beholding her incomparable beautie were satisfied, and excused his love; but now, saith hee, that yee may see how much I prize the content of my people, I sacrifice her to them, and so drew his sword, and slew her with his owne hands before their eyes. The rare beautie of *Eigluin*, (her name signifies Peace) is such as may justifie the fondest love of the wisest Prince; and yet a gracious Prince will not stick to sacrifice his darling *Eigluin*, when such a sacrifice would make God propitious to his designs, and shew himselfe propitious to the desires of his people. And what if I should say, that would be then when it was in defence of religion: the Politician Merchants, which trade for peace and venture religion, which carrie out religion to bring home peace, doe but fish for gudgeons, as *Nero* did with golden hookes: They paint the wals of the house (to speake with the Father)

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Father) and plucke up the foundation, that beautifie a Common-wealth with peace, and build it not upon religion: and therefore the peace doth not hold beyond the line. For though many thinke there is no other golden age, than that expressed in that golden verse;

Mollia secure peragentes otia vite:

And therefore could wish their inheritance on this side Jordan: though Peace be the elder in my text, and have gotten a good blessing; yet now I must lay my right hand upon the younger, as *Jacob* did upon *Ephraim*, and give the birth-right to Religion: for though Peace be great, yet,

2 Religion is a greater happinesse to a nation; which is the second: *Αρετή δ' εἰς αὐτὴν ἡμῶν ἄρτος ὄντος, ἥ δὲ ἀρετὴ ἰσχυρὰ*, so the Philosopher: Religion is just so much the best of blessings, as God is the best of beings: *ἄμωρ αὐτὸ λόγος ἵσθαι διαφεύγει τῶν*, A plentifull table to feed the body, without profitable discourse to feed the mind, is little better than a manger. I am sure without the word of God, *αὐτὸ λόγος*, the palate of a Christian will find little relish, though *Asaph* provide delicates for a King: but where two or three conferre of the Law, it is as if God had feasted them at his owne table. *Israel* had three crownes (as the Talmud observes) of the King, of the Priest, of the Law: but the crowne of the Law, that was the chiefe of the three: according to that of the Apostle,

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Apostle, What advantage then hath the Jew? much everie way, chiefly because that to them were committed the Oracles of God: *Behold I have taught you statutes and judgements (saith Moses) keepe therefore and doe them, for this is your wisdom and your understanding in the sight of the nations, which shall heare all these statutes, and say; Surely this great nation is a wise and understanding people, for what nation is there so great, that hath statutes and judgements so righteous, as all this Law which I set before you this day?* *τις ἐστὶν ἡ πόλις αὕτη;* The beautifullest thing in the world is light, as was resolved in the banquet of the wise: it is most true of the light of the Gospell, by which God conveyes all his influence of grace and comfort to the soule, as the Heavens by light convey their influence to these inferior bodies; without this the richest Common-wealth is but like a stately roome, richly furnished and adorned with all varietie of colours, but hath no windowes to let in the light of heaven, and so the colours are dead, without light to animate them.

How can I rejoyce (saith *Tobit*) since I doe not see the light of the Sun: but with this the poorest Church is ennobled, like the Bush which *Moses* saw burning, which of it selfe was base, but by matching into that illustrious house of light, was grafted into the noble stocke of the trees of Paradise, and exalted above the Cedars of Lebanon.

D

And

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And therefore *Antiochus* that tooke the lights out of the Temple, and *Nimrod* that nimbed the bread of life from the people (as some Germans derive the name) were accounted the greatest Tyrants, because these are reputed the greatest ornaments of any kingdom.

Let us say then with the Psalmist; *One thing have I desired of the Lord, which I will seeke after, that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord, and to enquire in his Temple.* And if the words be not cleare enough, take a Commentarie which the good old Father made upon them, who begged no other boone of the Gods, who liked his hospitalitie so well, that they bid him aske what he would, but that his little tenement might bee turned into a Temple, and himselfe accepted as a Priest to offer sacrifices to them. Happie, they say, are those stones of which Temples are made: happie, say I, are those States that are made Temples of the living God; who made the whole world as a stately Temple, wherein himselfe would be worshipt, and to attaine to that is the perfection of the world.

But I purpose to bound all the commendation of Religion in this one particular; if Peace be good, Religion must needs be excellent, which makes the best peace, and that with the most dangerous enemies we have.

I Peace with death: The wise man being
askt,

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askt, returned this, as the best observation hee could make upon the sight of Rome flourishing, that even there also men died. And, they say, there stands a globe of the world, at one end of the Librarie in Dublin, and a Sceleton of a man at the other: wee need not study long in this Librarie to learne a good les-son; though a man were Lord of all that hee sees in the map of the world, yet he must dye, and become himselfe a map of mortalitie: and therefore if the Devill tempt with a view of the glorie of the world, *All this will I give thee, if thou wilt fall downe and worship me*: hee may resist him with the words of our Saviour; but what profit shall a man have, if hee gaine the whole world, and lose his owne soule? So that the fairest Kingdome without religion, which provides for the soule against death, is but a Paradise without a Tree of life, like a beautifull harlot (according to the French proverb) A Paradise for the eye, and a Purgatorie for the soule: I say not then why *David* was puffed up, when hee had numbred the people; but sure hee that had wisdom to number the dayes of such a people, could not but weep as *Christ* did over the Citie; as *Xerxes* did, when he beheld his goodly army from an hill, and considered that within one age, not one of all that goodly company, but would be dead and gone; for such are all the troops of men in such a state: but as the Romans were said to

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be without women, *populus unus etatis*, a people of one generation without religion, within a few yeafes are dead men, if not rather dead men already, being without hope of a better life. For this is not the life of man (saith the Orator) the conjunction of the soule with the body, *illa illa vita*, the conjunction of the soule with God, the life of glorie, that is life indeed: the hope of this is the true difference between the living and the dead; as he said, The hope of this is the best inheritance of the King: as *Alexander*, when hee divided all his treasure among his friends, and reserved nothing for himselfe but hope, had done as wisely as hee did magnificently, if it had beene this hope: but therefore I thinke he wept, and not without cause, when hee heard the Philosopher discourse of another world, because hee had not yet gotten all this, and yet heard there was another, of which hee had no part: Hee wept (to speake with the Apostle) as one that had no hope: For what doth all this profit me (said *Ahab* in the Father) that I enjoy, since the heaven is brasfe above? And whar can all the world profit that man, against whom heaven is shut with gates of iron and bars of brasfe? Weepe on, poore soules, whose portion is nothing but wailing and weeping, whose diet is the garlicke and onions of *Ægypt*, diet of bitter weeping; joy cannot spring out of these sowre things: In this rejoyce (saith our Saviour)

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our) that your names are written in heaven; no cloud of sorrow can eclipse the joy of that man, who can see his name written in heaven, with so many glistering stars, as it were so many golden characters. But, ô the policie of the world! ô the vanitie of men! that dig deepe for mines of gold, as though this treasure were hid in the bowome of the earth, that drink deep of the cup of pleasure, as though this joy were to be found in the bottome of the cup. No, no, if there bee any glimpse of this heavenly light to bee seene here below, as you see the stars sometime in cleare waters; so these stars of true joy appeare in the crystall water of repentant teares, by reflexion from the heaven in which they are fixed, and that heaven is no other but Religion.

2 Peace with conscience: which hee that hath, all outward losses or crosses cannot make miserable, no more than all the winds without can shake the earth; it is the winds that struggle within her womb, that when they breake out make the earth-quakes. *Job* was more happie when he sate upon the dung-hill, than *Adam* when hee sinned in Paradise; because, though his body were dissolved into wormes, and everie worme acted by a Devill (as *Origen* would have it) to encrease his torment, yet he had not eaten the forbidden fruit, which bred this worme of conscience, and made him flie from God. The Bride that hath good cheere

D 3

within,

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within, and good musicke, and a good Bride-groome with her, may be merrie, though the hail chance to rattle upon the tiles without upon her wedding day: though the world should rattle about his eares, a man may sit merrie that sits at the feast of a good conscience: nay, the child of God, by vertue of this, in the midst of the waves of affliction, is as secure as that child, which in a shipwracke was upon a planke with his mother, till shee awaked him securely sleeping, and then with his prettie countenance sweetly smiling, and by and by sportingly asking a stroake to beat the naughtie waves, and at last when they continued boisterous for all that, sharply chiding them, as though they had been but his play-fellowes. O the innocencie! O the comfort of peace! O the tranquillitie of a spotlesse mind? There is no heaven so cleere as a good conscience.

Againe, all outward blessings cannot make a man happie that hath an ill conscience, no more than warme cloaths can produce heat in a dead carkasse, if you would heap never so many upon it: there is no peace to the wicked,

Aut si pax, bello pax ea deterior.

For with this, a man in his greatest fortunes, is but like him that is worshipt in the street with cap and knee, but as soone as hee is stept within doores, is cursed and rated by a scolding wife: like him that is lodged in a bed of Ivorie, covered with cloth of gold, but all his bones

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bones within are broken : like a book of Tragedies bound up in velvet, all faire without, but all blacke within, the leaves are gold, but the lines are bloud; ô the racke, ô the torment, ô the horror of a guiltie mind ! There is no hell so darke as an ill conscience, from which no earthly thing can free a man : if hee that is bound up in a velvet sute, filletted with gold laces, were sure to escape this, I thinke velvet would never be cut out for patches, to hang out for signes of the tooth-ach : But it is not a Crowne of gold can cure the head-ach, nor a velvet slipper can ease the gout, nor al the Minstrels can make the Maid that is dead for sin rise and dance : no more can honour, or riches, or pleasure, quiet the conscience ; onely the harp of *David*, the holy Singer of Israel, can charme this evill spirit. For the Hebrewes observe, that all the letters in the name of God, are *literæ quiescentes*, letters of rest. God only is the Center, where the soule may find this rest ; God only can speake peace to the conscience, and God speakes this peace only by religion, which brings in the last place

3 Peace with God. *Ariabazus* (in *Xenophon*) complained, when *Cyrus* had given him a cup of gold, and *Chrysantas* but a kisse (in token of speciall favour) that the cup hee gave him was not so good gold as the kisse hee gave *Chrysantas*. And *Socrates* was wont to say, that he had rather have *ἀρετῆς φίλον ἢ τὸ ἀργύριον*,
the

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the Kings countenance rather than his coyne, a good looke from him rather than gold. And I dare say, a Christian thinkes himselfe richer, when he is able to say, God is mine, than if he had a thousand mines of gold: for as *Heracitus* said, If the Sun were wanting, it would be night for all the Stars; so if the light of Gods countenance be wanting, if hee frowne upon us, a man may sit in the shadow of death, for all the glister of all worldly contentments: for, I beseech you tell mee, suppose the houses were paved with pearles, and walled with diamonds, if the rooofe were open to the injuries of Heaven, would those shelter you from the stormes and tempests? would you chuse to bee so lodged in an hard winter? Suppose the King should set you in the Chaire of State, at a table richly furnished, royally attended, but his sword hangs over your head in a twined threed, would that honour make you merrie? would you desire to bee so feasted? Suppose God himselfe should make you this offer, crowne your heads with rose-buds, and wash your paths in butter; cloath your selves in purple, and fare deliciously everie day, take your fill of pleasures, open your mouth wide, and I will fill you with all that heart can wish of worldly things, onely this, *Faciem meam nunquam videbitis*; You shall never see my face: would you thinke you had a good offer? would you accept of the condition?

No

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No, if Heaven fight against us, if the wrath of God hang over our heads, if God hide his face, if he be angrie, yea but a little, happie are all they that put their trust in him: the best entertainment at a feast is the Hosts cheerfull countenance, *super omnia vultus accessere boni*: and welcome is the best cheere, *Dextra corpus pascitur, animus vultu*. Many say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us: Let our house be a prison, a dungeon, a hell, but let the light of thy countenance shine in at some little crannie, and that shall make it a Palace, a Court, a Heaven: let our bread be the bread of affliction, and let our teares be our drinke; but let the light of thy countenance shine upon us, and that bread shall bee transubstantiate into Mannah, the food of Angels; that water turned into wine, and those teares shall drop pearles into our bosomes, and enrich us: let friends, and goods, and life, and all forsake us; but let the light of thy countenance shine upon us, and that shall be life, and friends, and goods, and all in all unto us. For as *Noah*, when the Deluge of waters had defaced the great Booke of Nature, had a copie of everie kind of creature in that famous Librarie of the Arke, out of which all were reprinted to the world: so he that hath God, hath the Originall Copie of all blessings, out of which (if all were perished) all might easily be restored.

E

God

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God is the best Store-house that a man can have, the best Treasurie that a Kingdome can have: God is the best Shield of any person, and the best Safe-guard of any Nation; if God be our enemy, nothing can secure us; if God be our friend, nothing can hurt us: for when the enemy begins a Citie round about with the straightest siege, he cannot stop the passage to Heaven, and so long as that is open, there may come releefe and succour from thence, if God be our friend, if he be in league with us. Faith is a better Enginer than *Dædalus*, and he yet made wings, with which he made an escape over the high wals, within which hee was imprisoned: let *Pharaoh* bee behind, the red sea before, the mountaines on each side, the Israelites can find a way,

Restat iter celo, celo tentabimus ire:

When there is no other way to escape a danger, a Christian can goe by Heaven. Again, when a Citie is compassed round about with a wall that is impregnable, it will yet bee open still toward Heaven, and therefore cannot bee out of danger, if God be an enemy: for all their wals and bars, God could raine fire and brimstone upon the Sodomites from Heaven.

Alexander asked the Scythians, what they were most afraid of, thinking they would have said, of himselfe, who was so victorious everie where; but they answered scoffingly, They were most afraid lest Heaven should fall upon

upon them, meaning they feared no enemy; but we indeed need not feare any thing, but this onely, lest the heaven should fall upon us, lest God should be our enemy.

O the errour of Princes, that strive like those two Artificers, who shall draw the subtillest line of Policie to compasse their designs; but happie, happie are they that draw the straitest line of Pietie, and so draw God in to bee of their confederacie. But to conclude this: the Royall Exchange may bring in the riches perhaps, but certainly this is the greatest honour of London, above all the privileges in their ample Charter, that it is called the Chamber of the King. Let us maintaine the Royall Exchange of serving God, who hath blessed us, and let God honour us still, with keeping his Court of the Gospell among us, that England may continue to bee the Chamber of the Great King: and then let Italy, for pleasure, be called the garden of the world; it shall bee enough for us, that England is the Garden of God for Religion: the best flower in our Garden is Religion, the greatest happinesse of any Nation: but,

3 Peace and Religion both are complete happinesse. *Sylla* surnamed *Felix*, accounted it not the least part of his happinesse, that *Metellus* surnamed *Pius* was his friend: Godlinesse was alway the best friend to Happinesse, though God do not alway befriend true Pietie

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with externall Felicitie: the Church here is not in a state of perfection, but like the Israelites in their travell thorow the wilderness, the blackest night had a pillar of fire, & the brightest day had a pillar of cloud: but when both these meet in a Church, Prosperitie and Pietie, Peace and Religion, there is perfect felicitie: as when some skilfull hand hath made an happy marriage betweene perfect Red (suppose the Prince of the house of the Roses) and purest White (suppose the Lady of the nation of the Lilies) they beget the sweet: ft colour:

Quam tu urbem soror hanc cernes & quæ surgere regna

*Conjugio tali & Teucrum comitantibus armis,
Punica se quantis attollet gloria rebus?*

If ever you would see the Church in her glorie, this is her marriage-day, wherein all the solemnities are furnisht out by these two.

Behold the Bridegroom, God himselfe, *Optimus Maximus*, he is come from heaven already to dwell among men, and these two have brought him: for you know (say they) if God would appeare in a visible shape, to dwell upon earth, hee would take Light for a body, whereof Truth should be the soule: no other (if I may be the Interpreter) than Light of Prosperitie, and Truth of Religion. Turn your eyes now upon the Bride her selfe, the Church, she hath put on her wedding garment, with which these two have adorned her,

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her, like the woman in the Revelation, shod with the Moone, and crowned with a Crowne of twelve stars: the Moone, you know, is an Embleme of worldly prosperitie, both alike inconstant; and the Crowne, I thinke, may well be the doctrine of the twelve Apostles, the Catholique and Apostolique Religion. Will you view now the stones and state of the Temple (as the Disciples once) where this marriage is consummate? that is the New Jerusalem, which these two have built; for in it you have the pavement gold, and the wals pearle, out of the treasures of prosperitie, and the Tree of Life in the midst of it, can bee no other but the Word of Life, the true Religion. Can you find in your hearts now, to let fall a looke from the top of the Temple upon the Priest? see where hee stands tying the blessed knot, like *Aaron* with all his ornaments, with which these two have cloathed him: for that rich attire, which (as *Philo* would have it, represented the whole world) is the livery of prosperitie, & that inscription upon it of *Holinesse to the Lord*, must needs be the cognizance of true Religion. I dare not be too immodest, to carrie you into the Bride-chamber, and shew you the Bed of Love; but these two have made it so, that the Spouse lies there like the Kings of Persia, betweene two treasures, *Cervical* and *Scabellum*; she is ascended by the steps to the Altar, by the foot-stoole of Prosperitie, into

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the bed where shee rests her head, and takes sweet sleep upon the pillow of true Religion: but what tongue shall presume to tell those divine embraces, which she there enjoyes? none but her owne; for you may heare her boasting with the Spouse in the Canticles, his left hand is under my head, and with his right hand hee doth embrace me; and for this, shee is beholding to these two; for the blessings of the left hand, you know, are Peace and Prosperitie, as the blessings of the right hand are Religion and Pietie. There wants nothing now but an *Epithalamium*, which these two also have composed most elegantly, and I thinke the musicke will sing it out as sweetly; for see where the glorious Quire of Angels are beginning it from heaven, the battlements of the Temple, *Glorie to God in the highest, on earth peace, good will toward men*: and now heare the goodly Company of the Prophets answering them from earth, the pavement of the Temple, *Mercie and Truth are met together, Righteousnesse and Peace have kissed each other*: if your eares can skill of this divine musicke, you discern this is a song of two parts, Peace and Religion.

These are the songs of the Church in prosperitie, such as are now heard in England: but when we sate by the rivers of Babel, wee hanged our harps upon the willowes, and could not sing the songs of Sion in a strange land:

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land: for these two may be divided, as we see abroad: the Whore of Babel hath cloathed her family in scarlet; but the valiant Woman, the true Religion, wanders about the world in rags, as you have seene her in the picture: nay more, the Whore of Rome hath died her garments red in the bloud of the Saints, which had washt their garments whire in the bloud of the Lamb: but when they are conjoyned, each of them reflects a luster of beautie upon the other. The glorious Diamond set in pure gold, like costly oyntment in a curious box of Alabaster, like a vertuous soule in a beautifull body: the gold beautifies the Temple, and the Temple sanctifies the gold. Neither can we well be without both; *Sine lege non est farina, sine farina non est lex*, as the Jewes speak: as he said that prolonged life with two things, *Foris oleo, intus mulso*: so there must bee two things to make our life happie; Religion within, that makes glad the heart of men, and Oyle of peace that causes the face without to shine: and the reason is, because we consist of a soule and a body, of an inward and an outward man: and therefore cannot bee without these outward things: like the haire of our head they are but an excrement, but they are an ornament, like *Maries* haire, with which shee washt her Saviours feet; *Capiti superflua, sed pedibus Christi necessaria*. As there bee three ages of man, according to *Sphinxes* riddle,

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ἐν δίνουσιν ἐπὶ τῆς γῆς ὁ ἰνφάντης ἰδὲ περπατᾷ, An infant creeps upon the ground with all foure, a young man goes upon his two legs, an old man on three, counting his staffe for one: so there be three conditions of men, the worldly man goes upon all foure, and looks to nothing but earthly things; the Saints in heaven trample them under their feet, going upright, and scorne so much as to looke toward them, they need them not at all; but the Saints on earth, though they tread upon them in their esteem, yet must looke a little toward them in their necessitie, because they cannot bee without them: for so long as wee have the old man about us, wee cannot goe without the staffe of bread, which wee must have out of the storehouse of Peace: and therefore,

Peace is a good *Joseph*, a good Nurse to Religion: The Church had rest in the Acts, and then it multiplyed. *David*, a man of war, must not build the Temple, but *Salomon*, a King of Peace: and that peace must not bee broken, no not with the noyse of the hammer, or the knocking of the stones in the building: and you know it went but slowly forward in *Nehemiahs* time, when they were forced to stand with a trowell in one hand, and a sword in the other: and the reason is, *Omnis motus est super immobili*: the earth must stand still on purpose, that it may support us to run the way of Gods Commandements: But as

Antigonus

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Antigonus told the Sophister, hee came out of season, when hee presented a Treatise of Justice, to him that was at that verie time besieging a Citie; and the Captaine, so hee could not heare the voyce of the Lawes, for the noyse of the drums: so the Lawes of God, the voyce of the Gospell, cannot be heard in times of war: and therefore let us pray for the peace of Jerusalem, that our sons may bee as plants growne up in their youth, that our daughters may be as corner-stones, polished after the similitude of a Palace, that they may be Royall and Palatine-stones: that these Halcyon dayes of Peace may continue for the Kings fishers to build and breed in, for the Ministers of Christ to build up the Church, to beget many sons and daughters to God. Againe,

Religion is a good mother to Peace: for Religion brings all the blessings of Peace, according to the Cronosticke made upon the valley of Joacin in Germany, the yeare that *Luther* began his Reformation, *Ecce florent valler cum Evangelio*: Godlinesse hath the promises of this life, and of a better, saith *Paul*: God hath promised both in dowrie with his daughter Godlinesse, as *Caleb* gave his daughter *Achsah*, the springs above and the springs beneath. Wisdome in the Proverbs hath honour and riches in her left, and in her right hand length of dayes, eternall happinesse. And *Salomon* begged wisdome, and God gave

F

all

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all other things into the bargain. But as the Artificer wrought his owne name so cunningly in the buckler of *Minerva*, that it could not bee pickt out without the dissolution of the whole frame: so take out the name of God, the true Religion, and the most beautifull frame of any State will soone lye in the dust. And as the Philosophers say, If the motion of the heaven should cease, there would bee no generation below. The flowers you see below on earth, are begotten by the flowers of light, the stars you see in heaven. And as when the King removes, you know the Court follows, and when the Court is gone, the hangings are taken downe: so if God remove from a Nation, where hee kept this Court, his graces will not stay behinde, and if they bee gone, downe goe the hangings of Peace and Prosperitie.

But Religion is the mother of Peace it selfe especially: I meane not theirs, whose Religion is rebellion, whose faith is faction: that rends a Common-wealth often, as the sword cuts the scabberd. *Peters* Successour loves to fish in troubled waters, ever since hee drew his Crowne out of them: hee divided Princes, that he might rule; for when they were busie, playing their cruell games of war, hee had leisure to goe away with the stakes. The Bramble, by scratching and rending, thus became king of the Trees. But as the Champion *Milo*,
when

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when he thrust his hands into the clefts of an Oake, thinking to make the rent greater, the parts closing together was caught & held, till he was devoured of wild beasts, & so perished,

His hands were caught in the clefts of the oak, and he was devoured of wild beasts.

Even so Lord put it into the hearts of the divided Princes, that are now by his art, to joyne together, that so the envious man, that hath alway sowed the tares of division in Christendome, may reap the just reward, his owne confusion.

But let the true Religion have the glorie of being like the wisdom which is from above in *James*, peaceable: and if you would see it is so, looke into families, Religion makes peace there, and the Rabbins observe, that if you take the letters of the name *Jehovah*, out of the names of man and woman, *Ish*, *Ishab*, there remains nothing but *Esh*, *Esh*, fire, fire, to note, that when marriage is not in the feare of the Lord, in the knot of true Religion, there is nothing in it but the fire of contention. Looke upon Kingdomes, Religion makes Peace there: you have it observed, that *Melchisedech* was King of Salem; first, *Melchisedech* King of righteousness, & then King of Salem, of Peace: and you may remember the same King that refused a treatise of Justice, as unreasonable in war, was not at leisure to receive the Treatise of Happines. The King that will not by the way of Justice, cannot come to the

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happinesse of Peace. Looke upon Great Britaine, Religion hath made peace here; the sea méant to unite England and Scotland, when it bound them in one Iland: but as the Naturalists observe of the pearles they call Unions, *Uniones oriuntur ex mari, sed magis pendent a calo*; Heaven reserved this glorie for religion, Religion that hath made this happie Union. Look on England, Religion hath made peace here. It is written in the Law of *Mahomet*, that God created the Angels of the Light, and the Devils of the Flame: I make no inference. But you know there was a Religion in England, whose children were sons of the Coale, as *Job* calsthe sparkles, whose nature and delight it was to kindle the flames of Martyrdom. There is a Religion now, whose sons are children of the Light; whose desire it is to walke by the Light of the Gospell, to bee like it, pleasant for shining, but innocent for burning: England was then like hell, where (as Divines observe) the fire hath heat without light, as it had heat of persecution proceeding from darknesse of superstition. England now is like Heaven, which (as Philosophers affirme) hath light without heat, as it hath pietie without crueltie. The God of peace continue this peace of God among us, and grant that wee may alway enjoy the daughter, this religious Peace, and alway embrace the mother, this peaceable Religion. Let this stately Vessell alway

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way bear this happy badge of *Castor & Pollux*: and let us say, *Veritas Protestantium incomparabiliter pulchrior est quam Helena Papistarum*: And the Star of *Jacob* so guide the course of our royall Pilot, thorow the rough seas of these times, that hee may safely land the Ship of the Common-wealth in those faire havens (mentioned in the Acts) of Peace and Prosperitie; and the Arke of the Church on the mountains of Ararat, Grace and Glorie: that God may alway descend to us by this *Jacobs* ladder, in the blessing of Peace, and wee may all ascend to God by the benefit of Religion: And let England bee thankfull to God and the King, who have clad it like their darling *Joseph*, in this parti-coloured coat of temporall and spirituall blessings. When *Clement* the sixth had made *Lodowicke* of Spaine Prince of the Fortunate Iland, and there were preparations in France & Italy, to set him in possession, it was so verily conceived that he was designed Prince of Britaine, that the Ambassadors at Rome secretly conveyed themselves home, to give notice of it. God indeed hath made Britaine the Fortunate Iland, or rather, Paradise situate, as some have thought, above the clouds, and therefore not defaced in the universall Deluge: let the bells of *Aaron* strike on both sides then, like those bells you have seene hang for signes, which have written on one side, *Feare God*, and on the other, *Honour the*

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King: and let us all take heed, lest as *Philip* branded his Souldier that begged the lands of one that had entertained him kindly, with *Ingratus hospes* on his fore-head, so God brand us and the world, with the ignominious note of the *Unthankfull Nation*.

Let England also eat this their Pasſeover with ſowre herbs, and be mindfull of the afflictions of *Joſeph*. *Herodias* dancing moved the King ſo, that he promiſed her to the halfe of his Kingdom; & how ſhould we be afflicted to ſee *Elizabeth* weeping (*quæ nihil unquam peccavit niſi quod mortua eſt*: that I may apply the Epitaph of a vertuous Lady) to ſee the Church bleeding: *Ephorus* had no remarkable thing to report of his Countrey, and yet was deſirous to inſert the name of it in his Storie, and therefore brings it in this cold parentheſis, *καὶ τὸν Κυμαῖον ἱερὴν πόλιν*, Athens did this thing famous, and Sparta this, and at that time my Countrey-men the Cumæans did nothing. God forbid that England ſhould be ambitious to be ſo named in the Eccleſiaſticall hſtorie; Such a Church did thus nobly, and ſuch another ſuffered thus pitifully, and at that time my Countrey-men of England did nothing, not ſo much as pray heartily for the peace of Jeruſalem. I thinke this would be little more honor to us, than it is to *Pilate*, that his name is mentioned in the Creed.

And let England laſtly be carefull for poſteritie

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ritie, that wee may transmit the blessings wee enjoy, as an inheritance to our children: this is the end of marriage, to leave those behind us, that may rise up and serve God in our stead (saide the Philosopher.) There is a prophesie, that Antichrist shall never overcome Venice, nor Paris, nor London; but let not us be secure: Let us be jealous of prosperitie, lest Israel wax fat and spurne against God; they say there be more ships cast away upon the soft sands, than upon the hard rocks; there are more birds caught with lime-twigs, than are killed with the piece: and therefore according to the Arabicke proverb, *Si amicus tuus mel fuerit, ne comederis totum*: let us not abuse the sweetnesse of Gods patience and mercie toward us, let us not turne the grace of God into wantonnesse.

But let us be zealous in Religion: The Ark in *Obed Edoms* house made all things prosper, but the same Arke brought all plagues among the Philistins. Religion cannot be practised without reward, but will not be contemned without danger. *Pharnaces* sent a Crowne to *Cesar*, at the same time hee rebelled against him; but hee returned the Crowne and this message backe, *Faceret imperata prius*, Let him returne to his obedience first, then hee would accept the Crowne by way of recognizance. God will not be crowned by our profession, except we crowne that with a futable conversation:

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sation: and therefore let us all bee zealous in the practice of religion, and Nobles especially: it is one of *Jeremies* Lamentations, that those that are brought up in scarlet, embrace the dung: and the Lapwing is made an Hieroglyphicke of infelicitie, because it hath a little coronet upon the head, and yet feeds upon the worst of excrements. Let the sons of the mightie remember then, that the Peacocke hath more painted plumes, and yet the Eagle accounted the Queene of birds, they say, because she flies neereft heaven: and count it a madnesse to clip their wings (as Faulconers doe their Haukes somtimes) and imp out their traines, to lose eternall glorie in heaven, for a little vaine glorie on earth.

And let us all be zealous for Religion: Politicians that stand upon their owne wisdom and neglect God, neglect Religion, doe that in earnest which young children doe in sport, stand upon their owne heads, and lift up the heeles against heaven; but let us know, that zeale for God is the best policie for our selves: there be three recorded in Scripture, *Eli* begat *Phineas*, and *Phineas* begat *Icabod*: and God taxes in *Eli* remisnesse, want of zeale; in *Phineas*, prophanenesse, want of conscience; and the third is *Icabod*, The glory is departed from Israel: Want of zeale is the first step, not many descents from it to ruine: let us then zealously resolve, as the Spartan mother to her son,

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son, ἡ ζῳή, ἡ ἐμζαή, either to live in religion, or dye for religion. Let us pray for it; the Jewes fable, that our Saviour found out the right pronuntiation of the name of God, and by that did all his miracles: but the right invocation of the name of God would worke miracles indeed: and let us, according to St. Paul, pray continually: the Logicians say, that *Oratio* is *quantitas discreta*; but the Apostle saith, *Oratio* should be *quantitas continua*, and let not us be afraid, that our too much devotion may be taken as an argument of too little discretion.

But let his Majestie above all remember, that Defender of the Faith is a more noble title than Beauclarke: that God is zealous for the honour of the King, that is zealous for the honour of God: that the same hand that upholds the King, upholds the Church; and the same hand that upholds the Church upholds the King, that is the Defender of the Faith: and therefore redeeme those golden Bookes which lye morgaged to the world, to the Church, to God, with some action of royall zeale: though I had so much State Astronomy, as would salve the *paradoxa*: yet I have learned so much skill in State-Divinitie, to distinguish betweene *Voluntas Signi*, and *Voluntas Beneplaciti*; so much Logicke out of common reason, that a Byas-bowle that will touch the Jacke may compasse about, and not goe strait at first; so much good language out of

G

Grammar,

SERM. I.

Grammar, that God hath his name from goodnesse, therefore cannot be said the Author of evill, that *Rex* is derived *à recte agendo*; and so much knowledge out of historie, that *John Baptist*, the Voyce, was then a breeding, when *Zacharie* was dumb, *Tacuit generaturus vocem*, which wee all beleeve of his Majestie, whose wisdom and zeale for religion, if the world should bee stupid and not admire, if England should bee ungratefull and not congratulate, yet this place, this Universitie cannot bee so barbarous, as not to celebrate his name, to whom she owes her privileges, her honour, her children, *mautulus & canitulus*, for number and beautie.

Let them that list prove her to be *Rachel* the younger, it is enough that *Jacob* loves her as the fairer; that her sister *Leah* would give all the mandrakes of her eldest sonne, to purchase his company. Wee hold our livings in Mortmaine from his Majestie, and therefore cannot hold our learning in Mortmaine. Wee are exempted from Taxes and Subsidies, our hand is accounted dead in Law (for, *Inutilis & mortuus equiparantur in jure*) because they give nothing to the King: and therefore our tongues are so much more obliged, to give these benevolences of thankfulness. When tribute was to be paid to *Cesar*, when our Saviour was to pay it, rather than faile, the fish brought it in her mouth: Dutie can give eloquence,

The Happinesse of Peace.

41

SERM. I.

eloquence, where Nature hath commanded silence. There is no fish swims in the waters, so dumb or poore, which hath not gold in his mouth to pay this tribute to *Cæsar*. And let Majestie suffer me, that am but like little *Zaccheus* in the Gospell, the lowest of stature among the sons of my mother, not like to have seene my Sovereaigne for the croud, if I had not beene set up in this Sycamore tree, to present the joy and happinesse which shee conceives of so royall a Guest; and I was charged to doe it in the words of *Tertullus*, and so conclude my gratulation, as he began his accusation: Seeing that by thee wee enjoy great quietnesse, and that verie worthy deeds are done unto this Nation (this gowned Nation) by thy providence, wee accept it alway, and will celebrate it in all places (most Noble *Felix*, most happie Sovereaigne) with all thankfulness.

(* * *)

FINIS.



THE
LOVE-SICKE
SPOUSE.

A
SERMON PREACHED
at St. PAULS Crosse.



LONDON,
Printed by *Richard Hodgkinsonne*
for *Daniel Frere*. 1640.



THE
LOVE-SICKE
SPOUSE.

CANTIC. 5. 8.

I charge you, o yee daughters of Ierusalem, if yee find my Well-beloved, what shall yee tell him? that I am sicke of love.

THough I speake with the tongue of men and Angels, and have not love, I am become as sounding brasse, or a tinkling cymball: saith the Apostle. And, Though I have the gift of Prophecie, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountaines, and have not Love, I am nothing: and, Though I bestow all my goods to feed the poore, and though I give my body to be burned, and have not love, it profiteth me nothing.

O

SERM. 2.

O *Divine Love* ! the Sinewes of Eloquence, the Soule of Learning, the Grace of Liberalitie, the Glorie of Martyrdome. O *Divine Love* ! whose cunning Alchymie turnes brasse into Gold, & *Corybants* tinckling cymbals into the silver bells of *Aaron*. Perhaps you thinke I can say no more ; whose *powerfull* *omnipotencie* breathes a living soule into a lump of clay, and begets a world of beautie of the barren womb of nothing. Now you thinke surely I can goe no higher ; whose *prudent* *Oeconomie* teacheth how to doe that which hee cannot doe, that can do all things, I meane to produce contradictories, which teaches how to gaine goods by losse of goods, and life by losse of life. O *Divine Love* ! without whom, the *Noblest* parts of man, and the *fairest* *perfections* of those parts, and the *richest* *operations* of those perfections, are worse than nought.

The *noblest* parts of man are the *tongue in the head*, which is the round modell of the round heaven ; and the *head with the tongue*, by which that little heaven conveyes abroad his light and influence ; the *hand in the body*, which is the little map of the great world, and the *body with the hand*, upon which that little world saves it selfe from falling into nothing. The *fairest* *perfections* of these parts are pithy Eloquence, and profound Knowledge, and heavenly Liberalitie, and heroicall Patience : the *richest* *operations* of these *perfections* are, to
 Speake

The Love-sicke Sponse.

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SERM. 2.

Speake sweetly, to Judge soundly, to Spend magnificently, to Suffer meekly for the name of Christ: all which the Apostle hath artificially couched in this Scripture, with the best improvement of Rhetoricke; as *Chrys.* noteth.

But of all these, neither speaking, nor knowing, nor doing, nor suffering; neither Eloquence, nor Learning, nor Bountie, nor Patience; neither tongue, nor head, nor hand, nor whole bodie, deserve any commendation of Nobilitie, Beautie, or Riches, except they be all assisted, informed, acted, animated by this Royall Affection; which alone is that *Universall Gift*, as *Chrysostome* calls it, that makes the *tongue* by eloquence, as *Plutarch* styles *Cleopatra's*, a *ten stringed Instrument*, and the *head*, by knowledge, a skilfull Musitian to tune it aright to the glorie of God, and the good of men: that makes the *hand*, by liberalitie, the *Organ of Organs*, as the Philosopher calls it, a strange Engine, to gather while it scatters, in which sense, an open hand, the arms of the liberall man, and the *Chalde* Hieroglyphick of a gentleman may symbolically represent great revenues, as *Diodorus Siculus* reports it did among the *Æthiopians*: That makes the *whole body* by Martyrdom, a sweet smelling savour, an *Holocaust*, or rather *above a Sacrifice and above an Holocaust*, as *Nazianzen* speaks in another case, a living sacrifice pleasing and acceptable in the sight of God.

ἡ δὲ δουλὴ δὲ
οὐ.

ὁργανον πολλῶν
ἡ δὲ δουλὴ.

ὁργανον ὁργανῶν
οὐ.

ὁργανον ὁργανῶν
ἡ δὲ δουλὴ
καὶ ὁργανῶν.

H

And

SERM. 2.

Πλήρωμα τῆς
νόμου ἡ ἀγάπη.

τὴν τῆς ἐ-
παγγελίας ἡ
ἀγάπη.

συνδεσμοὶ τῆς
ἀγάπης ἡ ἀ-
γάπη.

ἵστος ζωῆς
ἀγάπης.

ἀγαπῶν ὡς ἀ-
νελίμας.

And no wonder, that these foure cardinall vertues, should have such essentiall dependance upon *love*: Rom. 13. 10. It is the *fulfilling, or fulnesse of the Law*: as the heart in the body disperfeth the vitall spirits to the rest of the members. As the *Primum Mobile* in the Heaven sets all the other Spheares agoing, which move and make Musicke (as the Pythagoreans thought) in his bosome: as *Ens* in Logicke, communicates his being to the ten predicaments: so is Love to the ten Commandements, in which they live, and move, and have their being: 1 Tim. 1. 5. it is the end, the scope at which all aime, the perfection in which they rest, the tribute which they exact: *Coloss. 3. 14.* it is the *bond of perfection*, as our Translation hath it; or the perfection of bonds, perhaps (by an usuall Hebraisme) the most perfect bond, that ties all Gods graces to us; the Ring of gold, a pledge of marriage-love to us, with this posie in it, *The golden girdle about the paps of Christ, Revel. 1.* A girdle, because it fastens all the garments of grace, a golden girdle, because it is far more precious than feare, or any other bond, saith *Gregorie*: which ties all Gods graces one to another, as if some silken threed should hold a thousand beads of pearle, to make a costly bracelet to adorne the Spouse of Christ. It is the *Jacobs ladder reaching up to Heaven* (begins a Sermon in supposed *Chrysestome*) by which Angelicall

The Love-sicke Sponse.

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SERM. 2.

Angelicall Spirits ascend and descend in a sweet reciprocation of mutuall offices. It is a Macrocosme, a great world of Theologicall vertues, the two Poles are God and Man, the Center Love, the Diameter Love, the Circumference Love, divided into a double Semicircle; the first of contemplation, where Love ascends by knowledge to God, and descends by eloquence to man: The second of operation, where Love descends by liberalitie to man, and ascends by martyrdome to God: it is a Microcosme, a little world of Theologicall vertues; the hands of Love stretched out touch the two Poles, the right hand embraces God, the left hand embraces our neighbour; the head touches the point of contemplation, in which it flies up to God by reason, and falls downe to man by speech; the feet touch the point of operation, in which it moves downe to man by doing good, and mounts up to God by suffering evill for Christs sake; and all these make the perfect circle, the whole *ἐκτετακται* of divine learning: as you know the line drawne from the verticall point of the head, by the extremities of the hands & feet stretched out, will make a perfect circle, as the curious observers of the secret proportions in Nature have discovered.

In a word, *Love, though one vertue, doth in effect communicate it selfe unto all*, saith Basil:

Brevi ac vera definitio virtutis est ordo amoris,

H 2

saith

*ἡ ἀγάπη ἡ ἀρετὴ
ὁμοῦ ἀγαπᾷ,
ὁμοῦ ἀγαπᾷ ὁ
ὁμοῦ ἀγαπᾷ.*

SERM. 2.

πτερόν.

καὶ δὲ αὐτὴ
 πτερόν ἐστι
 τὸ πτερόν γὰρ
 οὐδὲν.

saith *Austin*. And the Greeke Epigram presents Love, crowned with foure crownes, in reference to the quadrature of this circle in the foure Cardinal vertues, upon which a good man stands *foure-square*, in a sure situation.

I hope it shall not be thought impertinent to premise this Encomium of spirituall love, as a *Proæmium* to this text, that treats of the *Spon-ses love*: this grace being so necessarie, that without it all other graces are fruitlesse; Vir-gins indeed, but in such a sense as the Greeke Epigram scoffes at his sterill thankfulnesse,

Thanks *Virgins are with thee,*
Fruitlesse and barren bee.

Even saith it selfe, be it as beautifull as the Cy-
 presse, without love is as barren as the Cy-
 presse: and therefore as *Rachel*, when she per-
 ceived her selfe barren, gave her hand-maid
Bilhah into her husbands bosome, and *Bilhah*
 bare children to *Jacob* upon *Rahels* knees; so
 Love beares children unto Christ upon the
 knees of Faith: and without this little *Benja-
 min*, wee shall not see the face of our heavenly
Joseph, or not bee sent away with a blessing.
 For as *Vespasian* commanding a liberall reward
 should bee given to a woman; that came and
 professed shee was in love with him, when his
 Steward asked him what Item hee should put
 to it in his booke of accounts, *Vespasiano ad-
 amato*, said the Emperour, Item to her that lo-
 ved *Vespasian*: so when God gives much, or
 forgives

The Love-sicke Spouse.

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forgives much to any, you may write this Item, Because they loved much.

SERM.2.

To come close up to the text then, we have here the most *pure love of the Spouse to Christ*, breathing forth in a most *patheticall profession*, her sicknesse, which they say, is a good signe of health, breaking forth at her lips on this manner, *I am sicke of love*. In it, as the Wise man speakes of a word in due season, you may observe two things, the apples of gold, and the pictures of silver, the *substance of the Text*, and the *circumstance of the Context*: and each of these bring forth twins, the substance having both, the *affection, love*; and the *intension, sicke of love: Gratia & Gradus*; The *Substance and the Circumstance*, as Oecumenius observes, that all divine graces must have the circumstance, is also double, 1 *The Absence of her beloved*: when she had lost her beloved, then she finds her love toward him, her want is a panegyricall oration of his worth, for then she professeth shee is sicke of love: 2 *Her owne Affliction*: when the watchmen had wounded her, her wounds give vent to her words, which she doth rather bleed than breathe forth: and the more she is afflicted for Christ, the more she is affected unto Christ: as if she should say, *Before I was afflicted I went astray, I was sicke of folly*; but now, ô now, *I am sicke of love*. I must begin with these.

maguina &
mexica.

I know that eloquence should fall from this

H 3

place

SERM. 2.

Αγίου Γεωργίου
 ὁσίου Ἀντωνίου, ἑσπε-
 ρίου ἡμῶν Χρισ-
 τοῦ ἡμετέρου.

place like Sions silver drops upon the lower ground, like the sweet influence of the Pleiades upon the lower world: and the body of that speech that should fit such an assembly, should be all silver, the tongue tipt with gold, like that cup in *Homer*;

The cup was silver fine,

The brim with gold did shine.

Yet as *Jacob*, I thinke, in the famine of Canaan, would not have mis-liked the sacks of corne that his sons brought out of *Ægypt*, though they had not brought the silver backe againe in their mouthes, so I hope my Reverend Fathers, and my learned and Christian brethren also, will not mis-like if my sacke bee corne to feed their hunger, though my mouth be not gold to feed the humour of everie wanton Auditour, though my simple Homily bee no kin to *Chrysostome*: and so I come to the first circumstance, the absence of her Beloved.

This absence I place without further dispute, in the want of three effects, which arise from his presence; 1 The outward wooing of his Word, 2 The inward working of his Spirit, 3 The comfort of his presence, resulting from the two former. When her well-beloved wooed her gently in the second verse, she was nice and coy. *Open to me*, saith hee, *my sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the*

the night: shee saith, her hands drops with myrrhe, and her fingers with sweet smelling myrrhe: but tell me, Doth not his tongue drop with myrrhe, and his lips with sweet smelling myrrhe? Me thinkes I see *Mercuries* rod with a snake about it (the embleme of eloquence) winding & screwing it selfe into the hearts of the auditors, lively set forth in those sweet insinuations: but what answer makes she? I have put off my coat, and like a child that could not dresse it selfe, she complaines, how shall I put it on? I have washed my feet (white in inke, I wist, and are afraid to black your selfe in milk) how shall I defile them? Thus when she hath libertie to enjoy him, shee hath no list to entertaine him, as *Nazianzene* speakes elegantly, I know not how facilitie is a great prejudice against excellencie; and you may feele desire (upon whose feet love runs, saith *Austin*, as it rests in the bosome of joy, *Currit per desiderium, & quiescit per gaudium*) goe dully under you toward any good, unlesse it bee spurred forward with an apprehension of some difficultie. But when he had withdrawne himselfe upon her unkinde coldnesse, when hee was gone, her stomacke is come downe, and her bowels are moved within her, her hands bestir themselves till they sweat, till they drop againe: her soule failes, and yet her feet trudge up and downe the streets of the Citie, to find him whom her soule loved, and shee will have her

ὅτι τὰς τὸ ἄνθρωπον
καὶ τοὺς ἄγγελους,
ἀφ' οὗ τοῦ ἁγίου
Πνεύματος.

SERM. 2.

ἰατρικὴν
οὐκ

ἡμεῖς ἐλπίσμεν
τὸ καὶ παρῶν
διὰ τὸ

πῶς & πῶς.

her well-beloved, I that shee will, and all the towne to know that shee loves him, and that dearly too; *I charge you, ô yee daughters of Jerusalem, if yee find my well-beloved, tell him, that I am sicke of love.*

Thus the gracious God, as *Clemens* calls him; after *Pindar*, that works all things sweetly, as the fathers love to speake, causeth this absence to have a double influence upon the faithfull, to punish their former negligence, and withall provoke to future diligence: like a plaster that is both corrosive and incarnative, like *Josephs* bloody coat to *Jacob*, with which he was, saith *Nazianzene*, at once grieved and comforted: like a cloud which seemes to be compounded of a double exhalation; envie, because it robs the earth of the golden beames of the Sun, which make it cheerefull; and goodnesse, because it enriches it again with golden showers, which make it fruitfull.

The ground of this you may take, 1 From the nature of love: All things, & love among the rest, love vicissitudes: *Povertie and riches bred it*, saith *Plato*, and the same feed it: heats and colds are the best diet for it: as rackets at Tennis make the ball live in a perpetuall motion, so do repulses in love, and reflect it stronger into one anothers bosom: the best temper of it is, that the communication be neither too forward, lest it coole desire; nor too froward, lest it cause despaire, *Nec satiare animum, nec cruciare*

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SERM. 2.

cruciare volo, said *Ausonius*: These are the two Tropicks, betweene which this divine Lamp runs, in which though there be a latitude admitting of acceſſe and reſeſſe, yet when it comes to the *Æquinoctiall* line of this golden mediocritie, then the ſeaſons are moſt delicate: the greateſt myſterie in this art iſto take heed, *Ne cupiditatis ardorem faſtidio ſatietatis extinguas*, to ſpeake with *Auſtin*: and therefore it muſt have phyſicall diet, which neither ſtrengthens, nor ſuffers to dye, as the Greeke Oratour elegantly compares the ſubſidies which the Athenians gave to the war: and the ſame was intended in the embleme of the Cow for the Low-Countries, which fed upon a bottle of hay which the Queene of England held in her hand. And hence it iſ, that when the Spouſe iſ ſicke of a ſurfet, he diets her with faſting, and cures her *καὶ φάρμακον* with artificiall medicines.

2 From the nature of man: I know not how there goes more leaven to the molding of mankind, that makes him ſowre of ſorrow, than riſing, that might dilate his heart with delight: and therefore wee bewray our love more by grieve, in parting with any good, than joy in partaking: *Nativum vitium eſt humane mentis*, ſaith *Salvian*, *ea deſiderare quæ deſunt*: And *Clemens* complains, The heaven ſpreads his armes round about us, as it were offering love and embraces, but wee dote upon gold, which iſ not onely pale, becauſe afraid of ſo

I

many

*αὐτὴ ἡ ἰσχυρὴ
ἐπιθυμία, κατὰ
τὴν δύναμιν ἴσῃ.*

*ὁ ἀπὸ τοῦ ἁγίου
ἀνδρός, τὴν
καρυμμένην
ζουμένην ἐπι-
θυμίαν.*

SERM. 2.

ὁ φθὺν οὐκ ἔστι
οὐτὴν, ἀλλ' οὐδ' αὖ-
τις οὐκ ἔστι.

many that lye in wait for it, as he said; but hath also hid it selfe in the bowels of the earth, as it were to shun our light, and yet wee dote and delve for it: this is a game that our love often playes at, *Them that love it, it shuns, and them that love it not, it followes*: as it is observed of the shadow, and applyed to honour, follow it, it will run away, run away, and it will follow you: Love, like the Parthian, casts his darts, and wounds flying: some colours are most lovely afar off, and all favours when we want them. This is an Epidemicall disease of mankind; wee take notice of the price of any good, *carendo magis quam fruendo*: Fullnesse is the most deadly poyson of thankfulnessse, and want the most soveraigne preservative against wantonnesse: contraries are the best commentaries upon one another, and their mutuall opposition the best exposition; the thunder of the Cannon, the language of war is the best Rhetoricke to commend peace; the horrou of darknesse proves the benefit of light to be heavenly, and health is then preferred among us, when it brings letters of commendation from sicknesse.

3 This may appeare more fully in the nature of this Absence; for the consolations of Christ his presence are much inhanfed by the desolation hee finds in his absence; for if the Stoicks accounted vertue their *borne of plentie*, as *Plutarch* tels us; if *Phidias* wrote in his

κίον αὖτις
ὁ δὲ αὖτις.

Jupiters

The Love-sicke Spouse.

57

Jupiters finger, *All-commanding-beautifull*, pointing at his owne *Amasius*, as *Clemens* relates; If *Rachel* mourned for her children, and would not be comforted, then tell mee whether a veile, or a pensill would best shadow out the sorrow of that soule that hath lost Christ, who may say to his Spouse, as *Elkanah* to *Annah*, *Am not I better to thee than many children?* who is truely the horne of plentie, and the Ocean of beautie, as *Plato* calls God; whose name as God is *I am*, because hee is all things to all men that they can want; who is as man the true *Mannah* that came from heaven, which hath all tastes (as some say of that) that any man can wish; *Who is made unto us wisdom, and righteousness, and sanctification, and redemption*, as the Apostle speakes? *No sorrow of soule like this*, as *Nazianzene* pathetically; Or if any pensill can pourtray forth such pensivenesse, I thinke that soule would looke like one that had lost the eight beatitudes, or according to the Popish proverb, the seven joyes of our Lady.

If the light that is in thee be darknesse (saith our Saviour) how great is that darknesse? And you may ghesse by this, how great her heaviness is, whose verie joy is turned into heaviness. The verie name of Christ is like an ointment powred forth, therefore the virgins love him. The name of *Jesus* hath a thousand treasures of joy and comfort in it, saith *Chrysostome*;

SERM. 2.

πρωτογενεος υιο
αδελφου.

κινεσθαι αμαλ-
θιας.
πρωτογενεος υιο
αδελφου.

ψαλμ. ομιδ
γδ. οτις εστι
αδελφου.

SERM. 2.

וְהָיָה כִּי יִשָּׂא
יְהוָה, &c.

and is therefore used by *Paul* five hundred times, as some have reckoned. The name of a Saviour, saith *Bernard*, is honey in the mouth, and musicke in the eare, and a Jubile in the heart: but she cannot think upon this Christ, this Jesus, this Saviour, without unspeakable griefe, in remembrance that shee had him; I, she had him, but by her owne default hath lost him; as the Maid in *Scaliger* swooned at the sight of a Lily, as *Basil* wept when hee saw the Rose, because it brought to his mind the first sin, from whence it had the prickles, which it had not while man continued in innocencie, as he thought: so the remembrance of Christ, the Rose of Paradise, the Flower of delight, is full of prickles to her; *Et ai ai, flos habet inscriptum*, as the Poet of the Hyacinth, since by her sin she lost him.

Yea, God himselte, whom shee was wont to call by the sweetest name of Father, is become her enemy, the terrours of the Almighty compass her; the clouds of his brow raine *Gehennam à Cælo*, as *Salvian* calls the fire and brimstone that fel on Sodom: and as the Cabbalists note of marriage, out of the words, *אִישׁ וְאִשָּׁה*, man and woman, that if thou take out *Jod* and *He*, the letters of the name of God, there remains nothing but *שֵׁן שֵׁן* fire, fire, that when marriage is not in the feare of the Lord, in the knot of true Religion, there is nothing in it but the fire of contention, so it is betweene us
and

The Love-sicke Sponse.

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SERM. 2.

ὅς τις ἰδὼν
ὅς τις πῶς οὖν
ἐγὼ λέγω.

and God without Christ: and justly so, according to *Nazianzene*, That they which joy not in his onely Son, the light of his countenance, should feele the heat of his indignation, as of a consuming fire.

Yea, all the creatures rise up against her, as it were, to revenge their Masters quarrell, they no sooner feele the silver cord of their obedience broken, by which they were tyed to her in service, while she was tied by love to Christ, but they fall upon her greedily; shee is metamorphosed *in formam cervi*, as *Actæon* was into the forme of a servant, that I may so allude; and many faire offers may shee make to say, --- *Dominum cognoscite vestrum*, as he did, before they wil acknowledge her. Part of *Zisca's* Souldiers in Bohemia, after his death, called themselves Orphans, in *Aeneas Sylvius*: not so, noble Bohemians, though *Zisca* bee dead, yet Christ liveth and raigneth for evermore; but shee is like an Orphan, indeed obnoxious to all injuries; and as *Basil* saith wittily of the corne in a great dearth, *The wanton winds did whirret it on the eare in their cruell sport*: so this widow Soule, having lost her husband Christ, is pitifully mis-used on all hands. *Artemons* servants in *Plutarch*, when ever hee went out carried a canopie over his head, lest the Heaven might fall and crush him. And they tell of a foolish melancholike bird, that stands alway but upon one leg, lest her own weight, though

ὅς τις ὅς τις
ὅς τις ὅς τις
ὅς τις ὅς τις
ὅς τις ὅς τις
ὅς τις ὅς τις

SERM. 2.

she bee verie small, should sinke her into the center of the earth, holding the other over her head, lest the heaven should fall: how credible the relation is, or the reason how probable, I say not; but this I say, the Spouses feare may justly be as great as theirs was, and her folly would be far greater if she should thinke to oppose or interpose any thing that might save her from the wrath of heaven, the wrath of God ready to fall upon her, beside Christ.

And whither now shall the poore Spouse flye for safetie? *In Capitolinūne*? O happie, happie time, when shee could have gone with boldnesse to the throne of grace, and be sure to speed of comfort there! when shee could have done that by religious prayer, which *Caligula* did not without sacrilegious pride, when hee placed his owne Effigies in the Capitoll, as it were, whispering in *Jupiters* eare: when shee was safe in Gods lap, as *Domitian* thought himselfe safe, when hee had escaped the search of *Vitellius* his Souldiers, and therefore in that verie place where he had laine hid, built a temple, *Jovi Custodi*, where he dedicated the image of *Jupiter* holding himselfe in his bosome, as yee have it in *Tacitus*: but now the stars of heaven, which shee was wont to behold like so many eyes of providence (as *Arion* in *Plutarch* meditated, when being cast over-board by the cruell Mariners, he rode to shore upon the Dolphins backe) watching over her for good, appear

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appeare like so many Armies of that great Lord of Hosts whom she hath offended, fighting against her in their course, as they did against *Sisera*.

But whither then shall she go? *Domumne?* O blessed, thrice blessed soules, that need seeke no further for heaven, than within their owne bosomes! where the peace of a good conscience, and the joy of the Holy Ghost, make better musicke than the supposed harmony of the Spheares: the more unhappie she that hath lost so great a Jewell. *Malas uxores qui habent*, saith *Austin*, Those that have shrewish wives care not for keeping home, and those that have evill consciences, I may say shrewish consciences, care not for conversing with them, *ne peccatorum litibus evertantur*, as he applyes it: the Spouses conscience was wont to bee like *Abimeaz*, as *David* said of him, a good man, and brings good tidings: but now like the Blackmore *Cush*, her visage and message are both of a colour, sad and dolefull. She could have answered the Law, when he quarrelled with her, *Uxori lls non intenditur*, according to the Law *Maxime*, Goe sue my husband Christ: and when her sins pursued her, *Vulnera Christi civitates refugii*, as he said: she was in the Citie of God, *Cujus quodammodo asylum est vera remissio peccatorum*, as *Austin* sweetly compares it. The five wounds of Christ, they were her five Cities of Refuge; the Remission of Sins, that

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that was her Sanctuarie : her conscience besprinkled with the blood of Christ was pacified.

The Heathen (as *Sozomen* relates in the Tripartite historie) objected to *Constantine*, that he turned Christian, because having committed murder, the Philosophers told him, that it could not be expiated; but the Bishop gave him hope, that upon his repentance it might be washed away in the blood of Christ: & with this they upbraided Religion, as though the Citie of God, as *Clemens* calls the New Jerusalem, were the Citie of the wicked, as *Philip* used to call one in Greece, that entertained all profligate persons. *Impiissimi pariter ac stultissimi*, as *Salvian* speaks of *Cain*, who objected that for a crime, that is the crowne of religion, that it can speake peace to a wounded conscience; and this vertue the Spouse was wont to find in Christ, while she enjoyed him; but now the Law curses from mount Ebal, and thunders from mount Sinai and her Lord, her Lawrell is lost; her conscience hales and drags her into a chamber of meditation (as the Jesuites call that where they tutor their Scholars to kill Princes) presenting her with nothing but horrid shapes of hellish fiends and hell-fire, and makes her thrust her finger into the flames, as they use to deale with children, when they will needs be meddling with fire.

Now Lord, what a change is here? she that was

οὐρανὸς καὶ γῆ.
ποταμὸς καὶ λίαν.

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φιλοστομία δὲ
ἀντίστα πᾶσι.

ἐν τῷ κόσμῳ καὶ αἱ
ἀντιθέσεις
ἐκείνῃ ἀπαρτίζονται.

was, while the love of Christ was the Mistresse in her soule, and all other affections her hand-maids, as *Nazianzene* said of Philosophie, it is the Mistresse of the affections; while faith shined in her, and all other graces, the daughters of faith, as *Clemens* calls them: while godlinesse swayed the scepter, and all other vertues the companions of godlinesse, Religion, and the vertues that sit in the throne with it, as *O-rigen* speaks. She that was, as they say of the Court of England, the map of Majestie, is now become, by shutting out Christ, like the world without the Sun, *Cyclops* without his eye, the body without the soule, and as they say of the Court of France, the map of confusion. *Come now all the braveries of the world smiling and flattering, miserable comforters are yee all; for as Heraclitus said once, If the Sun were wanting, it would be night for all the stars: so when the light of Gods countenance, when Christ is wanting, the Spouse finds a night of sorrow, for all the glister of all worldly contentments.*

To draw now to a closure of this point, and shew how the effects of his absence lead the Spouse to Christ. The enchanted Ass in *Lucian*, when hee came to see himselfe in a looking-glasse, returned to his proper shape againe: so the Law of God, likened by *James* to a looking-glasse, presenting her with a view of her miserable condition, unwitches her, if I may so speake, and makes all the charmes of

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καλὸν αὖτις τῇ
μνήμῃ καθήκει
δοῦν ἐκ τῆς θείας.

ὡς δὲ, μέμνηται
τῆς Κρείας.

παιδαγωγὸς οἷς
Χεῖρας.

δαίμνα τὸ
τῆς τέχνης ἀρχή
μνησ.

in of no effect. *It is alwayes good to remember God*, saith *Nazianzene*. The Pharises were wont to fringe their garments with thornes, to put them in mind of God at everie step; and the Philosopher had a ball of brasse in his hand, which if he chanced to sleep, with the fall into a bason awaked him to his studies: she needs no other thorne than those pricks of conscience, which shee feeles for want of Christ; and the losse of his favours rings such a peale in her eares, that will not suffer her to sleep long in sin; but calls upon her; as *Peter* did upon his wife in *Eusebius*, when he went to martyrdome, *Remember Christ*. And how can she sleep securely? *Augustus*, when a Knight died at Rome that was much in debt, sent to buy his bed, conceiving there must needs bee some extraordinarie vertue in it, if hee that was so deep in debt could take any rest upon it; and how can he sleep securely, who is so much in debt to God?

In a word, the discipline of the Law drives her to him, which is therefore called a *Schoole-master unto Christ*: for by that time shee hath been set to schoole to him, and learned her Christ-crosse row againe, in the true method of Divinitie, whereas *Lucian* speakes of his art, *Teares are the beginning of art*, and can read her letters thorow the teares standing in her eyes, as children doe thorow horne, which otherwise they would sooner rend than read,
by

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by that time shee is growne fit for the free schoole of Grace, now shee begins to misse what before shee prized not, and lost: now shee cries out as *Nazianzene* doth in another case, *Loving peace, Loving peace*, and the third time, *Loving peace, where didst thou leave us?* as if hee would recompence the want of the thing with the repetition of the name. And as the Priests of *Mercurie*, when they eat their figs and honey, cryed out, *Sweet is Truth*: so contrarily, when shee hath eaten the Paschal Lamb with all those sowre herbs, she cries out as they did, *Sweet is Truth*.

Truth is sweet, said they; Christ is sweet, saith she, which freed mee from all these miseries; for when I was under his wing, love cast out feare, and despaire durst not so much as snarle at me; sin had no sting, and hell could do me no more hurt, than if it had been a painted fire: conscience was a comforter, not a tormentor, and the Law had an office directive indeed, but no corrective authoritie. But I no sooner forsooke my Sanctuarie, but I fell into this Purgatorie; I had no sooner let goe the horns of the Altar, but I was upon the horn of the Unicorn: I thinke I shall remember as long as I live that it is good for me to cleave to the Lord: I will return (*Frustra blanditis venitis ad me*, ye come too late, O ye fawning sins, for I will returne) to my former husband, as the Prophet counsels, for then it was well

οἰκλινε εἰλη, οἰ-
κλινε εἰλη, οἰ-
κλινε εἰλη, ποῦ
πῶτε ἔμας ἀπὸ-
λας;

γαυροῦ ἡ ἀλή-
θεια.

γαυροῦ ἡ ἀλή-
θεια.

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with me : I will say unto him, make haste my wellbeloved, and be like to the Roe or the Hart upon the Mountain of Spices : I will dispatch a hundred Centuries of love letters to him, and two hundred more, and I care not much if I tell you all what I meane to write, *hoc habeat scriptū tota tabella, Veni*, Come Lord Jesus, come quickly : I will write them with the warm blood of my wounded heart, and raine a shower of teares upon the paper, which shall make it take Inke the better, as they say *Bernards* first Epistle was written *sub dō* in the midst of a great shower, and for that miracle deserved precedency : My daily Litany shall be, O Lord make speed to save me : and by the Churches leave Ile add the responfall my self, O Lord make hast to help me, for *I am sick of Love.*

1 For *Consolation*; I find such an argument to prove the Soule immortall in an ancient Philosopher, because vices which are most contrary to it, as diseases to the body, do not perish it : and by the same reason I think this truth affords a good testimony of the immortality of grace, since the sin of Man and the absence of God, the most deadly poison of it through Gods goodnesse is an wholsom potion. I deny not but Saints of themselves as glasses may fall and break if they fall : but as glasses in a wary hand, so Saints in the hand of God, shall neither break nor fall : Yea though

though Saints may seem sometime to be dasht against sins, as glasses against stones, yet they *shall* not breake, though they fall, because God holds them. A worthy Gentlewoman, an Exile for Christ in Queene *Maries* dayes, being perplexed in mind, doubted of her salvation, & in strong assault of Satan tooke a glasse which she threw against the wals, with these words to those that conferred with her, *As sure as this glasse shall now be broken, so sure shall I bee damned.* I doubt not but now shee is a Saint in Heaven: but yet she said true; for the glasse, rather than it would present her with the false face of a reprobate, which was an elect vessell, durst not breake, but remains still as a looking-glasse to all Christians, wherein they may behold intuitively their owne weaknesse, and the goodnesse of the Lord.

If any yet may thinke that this truth is but chymically destilled out of this Text, as they say they can fetch oyle out of flint, because I said that Christ was absent, that the Spouse had lost him, and no grace without Christ, saith the Divine; as the Naturalists say, No gold without the Sun. I answer: the light of the Sun is many times intercepted in a cloud, who yet sheds abroad his vivificall influence: so the faithfull may sometime lose the light of Gods countenance, or rather *Florem lucis*, as *Tertullian* elegantly, the luster, not the light; but his influence is never denied, which pro-

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duceth this divine love even then when hee seemes absent. And as that barbarous nation (as *Ludovicus Vives* upon *Austin* tels the storie) imprisoned, condemned, executed and ript an asse to recover the moon out of him, which they supposed he had swallowed, because they saw him drink at the water where the Moon appeared by reflexion, and immediately upon that shee being wrapt in a cloud, they missed her: so though simple men think the grace of God is quite extinct, when some cloud of sin robs a Christian of the comfortable light of it, and are frighted, as the Ancient were with these Eclipses, yet hee that knowes the cause is nothing troubled, but expects the return with patience.

Plainly the Spouse in this case hath his presence of grace, and is united to him because she loves him; for, *Amor est affectus unionis*, as *Scaliger* defines it: but she feels not his love to her, and therefore wants his presence of joy; for, *Gaudium est effectus visionis*, as the Schoole determines; she enjoyes him, but shee doth not joy in him; she is *in Cælo*, but not *in Paradiso*, as *Aquinas* distinguishes upon the twelfth Chapter of the second Epistle to the Corinthians, in the soundnesse of faith, but not in the sweetnesse of feeling; shee fares as one at a funerall feast, where there is much meat, but no cheer: and as *Lucian* said *ὕμνη* in his salutation, when hee should have said

χαῖς, All haile, for which hee writes an Apologie: so Christ said to her *ὅλην*, Be whole, hee made her whole; but he did not say *χαῖς*: and therefore, as though Salvation and Grace were but a fullen thing without her companion Joy, as though hee had mistaken the watch-word between them, shee doubreth it is not he: and as in the passion of Christ, the beatificall vision was suspended perhaps, but without doubt the Hypostaticall Union was not dissolved: so here between Christ and his Spouse, the conjugall knot remains indissoluble, though the comfortable intercourse of some mutuall offices be for a season interrupted.

Yea, so far is this from killing grace, that it kindles it rather: a father walking with his little son, suppose in the Citie, when he perceives him gaze up & down & wander from him, may withdraw himselfe behind some pillar suppose, not meaning to lose him, but to make him cry and seeke for him, and keep closer to him afterward; so doth our heavenly Father with us, he withdrawes himselfe to make us cry after him, and such childrens cries are marriage musick, as we say. *Arcefilas* in *Plutarch* visiting his sick friend, and perceiving his necessitie that he wanted, and yet his modestie that hee was ashamed to ask, that hee might satisfie the one, and yet salve the other, secretly conveyed money under his pillow, which his friend finding, after hee was gone, was wont to say,
Arcefilas

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Ἀρχαίλαος τὸ
τὸ τὸ κλέμματα.

Αὐτομαθόν.

Ἡ γὰρ ἀλ-
γοῦντις πάλαι.
καὶ παλαιῶν
δοκῶν,
Ἡ δὲ σπουδ-
ράς, ἀργυ-
ρεῖα μόνον.

Arcefilaus stole this: so when Christ steales himselfe from his Spouse, *Ἀρχαίλαος τὸ τὸ κλέμματα*, this is but like *Arcefilaus* his stealth, hee steales grace into her, and makes her richer than before. A little jarring among friends makes the musick sweeter, according to that of *Austin*, *Rarissima dissensione conditi consensiones plurimas*: And as *Agatho* in *Ælian* told the King, that wondred why hee was so harsh to his lover; My roughnesse, said he, is but like that of the file, or whetstone, to make his affection brighter and sharper; so is Gods, who is goodnesse it selfe towards us.

And this is the renour of all Gods proceedings with his servants, *mercie and truth are met together, righteousnesse and peace have kissed each other*: comforts and chastisements, joy and sorrow make checker-work in our life, as they use to say: sorrow besprinkles our eyes with tears, and joy wipes them off again: as *Lorinus* the Jesuit fables of strange grasshoppers that depopulated England, which had written upon one wing *Ira* in black letters, upon the other *Dei* in golden: so Gods children are punished indeed, that is black; but by God in much mercie, that is golden: and as the Greek Epigram hath it of the silver axe the ensigne of Justice,

*That sword that cuts the bad in twain,
The good doth wound, and heal again.*

The wicked, they are wounded with punish-
ments,

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ments, the axe of Gods revenging justice, the godly are cured with his chastisements, being but as silver, or as gold restorative; when hee deals with them he whets his sword with *love*, as *Evagrius* speaks, and as it is in the Lyrick, His warlike club is made of Olive wood, as they say *Hercules* was, and he wears his sword of justice in a bough of Myrtle dedicated to love: Thus it is with the Spouse here; the absence of Christ is both an extinguisher of sin by Gods justice, and by his mercie an incentive of grace, for now she professeth shee is sick of love.

2 Exhortation: That which the Bernardine Monks fondly conceited, that the Sun shone onely into their Cell, taken of the Sun of righteousness, is true of the Christian: yet not so, as *Tully* saith of Syracuse in Sicily, and as they say of Rhodes, that not one day passeth, in which the Sun shines not cleerly on them: *Incipientibus adhuc interscinditur letitia, sapienti vero contextitur gaudium*, saith *Seneca*. This valley of tears is full of clouds, and it is the privilege of Jerusalem that is above, that it is above them: our love is full of bitter-sweet, our joy but a merry tear, & all our sons may be entitled *Sorrowfull triumphers*; and this varietie depends upon the presence or absence of Christ: *Viri radiis cornescant mulieres*, saith the Lawyer: I am sure the beams of Christ are the beautie of a Christian,

L

that

φιλαδελφία.

ἐν μέρτι κλάδι
τῷ ἔργῳ φερή-
σιν ὡς κερὰ ἀμύ-
διον καὶ ἀει-
ζαίτων.

λαυρόπικρον.
πενθὲς δι-
κτυον.
δριανόσμου-
δάκρυον.

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תשׁוּ עִירָא תִּשׁוּ
וְהָיָה כִּי יִשְׁמַע
הָעָם וְיִשְׁמְרוּ.

that makes his face to shine: while the Bridegroom is with them, the children of the marriage chamber cannot fast; but when he is taken from them, it is with them as it is with women.

You have seen a Lark upon a sun-shine day, mounting and singing, not to the Sun, as *Cardan* tels us of strange flowers, that make strange hymnes to the Moon; but as *Clemens Alexandrinus* speaks of that Quire of Grasshoppers, one of which leapt upon the Musitians harp, and supplied the want of a string which chanced to crack in the midst of his song, *A song of thanksgiving, as it were, to him that gave her the Art of singing*; and so shee climbs aloft with her prettie note, in which shee hath no Peer, peering and peering, as though shee would peer into the secrets of Heaven: but when you have long expected what newes she should bring from thence, you have seen her on a sudden fall silently to the earth again. Meethinks those pulpit discourses like the Lark, and fall like the Lark, which in the contemplative part sing sweetly; but when they descend to the practicall, to application, chop up all in a word. And I wish that all the sweet Singers of Israel were skilled in both parts, their Sermons so compounded should be like the Vines in *Pliny*, which good husbands plant together, because the one is fruitfull above and barren beneath, the other fruitful beneath, but

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but barren above, that in the whole there may bee no part bare or barren: give mee leave therefore, having shewed the grounds why the Spouses love is so vehement while he is absent, to build upon them some practicall observations.

When their husbands are from home, who excuse their simple fare to strangers, if any chance to come: You must not look for any good cheer, the good man is from home: let Saints then know thus much, lest they bee secure, though they shall not dye of sin, yet they may be sick of love. And therefore,

I If you enjoy him, as *Justin Martyr* speaks, wear him in your bosom, as a flower of delight: in your lap rather, as *Clement* counsels, for he is a whole Paradise of delight: Shee is ashamed with a good shame, as *Nazianzen* saith of his sister *Gorgonia*, there is an holy impudence, as there is an holy kisse: kisse him, as she did his image, and let him not depart; Tie thy soule to him by faith, that I may use *Austins* phrase of his mother *Monica*, deck it with all precious graces, *Serico probitatis*, *byssino sanctitatis*, *purpura pudicitie*, as *Tertullian* adviseth his matron: bind him, spare not, but bind him with the bonds of humble obedience and entire love: For truly, truly, love alone overpowereth all power, saith *Chrysostome*. Above all, provoke him not by any sin. When *Pompey* could not keep his Souldiers in the camp by perswa-

ἐν τῇ καρδίᾳ.

ἐν γαστρὶ.

καλῶ αἰσχυρίαν αἰσχυρίαν.

ὅτι καὶ ἡ ἀγάπη
πάντες τοὺς ἐν-
δοὺς αὐτῆς ἢ ἀ-
γάπῃ τοὺς ἐν-
ωτιέται.

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ὡς κόκκος σι-
νᾶπικτος ἀνελ-
μῶς ἐπιδαύ-
ου τὸ ἴδιον.

σινῆτι.

sion, hee cast himself all along in the narrow passage that lead out of it, and then bid them, Goe if you will, but you shall first trample upon your Generall; and this overcame them. Everie sin makes Gods head ake, as the Rab- bins were wont to tell their Scholars, to scare them: nay more, wee cannot goe to commit sin, but you must first trample upon the preci- ous bloud of Christ: our sins crucifie him ra- ther than *Pilate*, crown him with thorns ra- ther than the Souldiers: we must arraigne our sins for his death, unlesse wee will bee like the foolish Athenians, who when they killed an Oxe, an innocent creature in sacrifice, acquit- ted the Priest, but condemned the Sword that gave the deadly stroake of murder, as *Eliau* hath it: but if thou bee overtaken with any, then let thy faith, be it but in the least degree, be like a grain of Mustard-seed, as our Saviour compares it: *As a grain of Mustard-seed pro- fitably biting the soul*, as *Clemens* glosses: as the word *Mustard-seed* hath his etymon from wee- ping; so let faith, procuring weeping, till thou find him reconciled: that which wee find in the Civill Law, *Sanatibus idem juris quod for- tibus esto*, is true in the Royall Law of God. True repentance restores us to all the privi- leges that we enjoy in innocencie.

2 If you perceive him going, say to him as *David* doth, *O turn not away thy face from me, O Lord: O quam se fixit in illa petitione!* saith *Au- stin*

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*st*in upon the place. O turn not away thy face from me, O Lord; goe to him, take him by the hand, and contest with him, *Mene fugis & per ego has lachrymas*: let Papists number their beads, that give their prayers to God by tale, not by zeale, but let Saints tell their tears till they bee without number. Pearls in dreams betoken tears, saith *Cardan*, and tears in watching and prayer bee true pearls: fall down at his feet, and melt thy soul out at thine eyes, and fasten him in his place therewith, as Artificers use to fasten marble statues upon their base with molten lead: he that hath eyes and weeps not in this case is but an Idol-Christian, as a worthy Divine alluded to that in the Psalme.

3 If that fall to bee thy case; which is the Spouses here, if Christ be gone: be not impatient in longing for another, as the women by Tartary, that marrie if their husbands bee out but twentie dayes, and again be impatient for him, think everie day a thousand yeares till thou hast brought him back into thy mothers house: *I will not come into the tabernacle of my house, nor goe up into my bed, I will not give sleep to mine eyes, nor slumber to mine eyelids, untill I find out a place for the Lord, and habitation for the mightie God of Jacob*; untill I have made my soule a temple for my Saviour, to dwell and delight in. Sweetly *Bernard* upon those words of our Saviour; *Yet a little, and*

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ye shall see me again; a little, and ye shall not see me. O *modicum* (saith he) & *modicum*, & *modicum longum*, pie Domine, *modicum illud vocas*, &c. Doeſt thou call that a little that ſhall not ſee thee? The fooliſh fellow that turned *modicum vini*, in *Timothy*, into *modium*, thought he had done well; but the Father thought no meaſure would hold this. Say with *David*, *How long, Lord, for ever, for ever?* Perhaps it was no long time, but hee thought it ſo long, that all time was too little to expreſſe his longing, but eternitie. Seek him in his Word, in his Sacraments, in his Ordinances. Let the world ſay thou art mad, as *Plato* notes they uſe to doe in this caſe of divine love: ſo long as Chriſt be that *νῦν & αὐτῶς*, as the Philoſopher hath it, *the Sober ſtone* by the bank of *Mæander*, which caſt into ones boſom, would make him mad. So long as thy madneſſe be but of that kind that *Rhodiginus* tels of, which makes thoſe that have it turn all ſtones, and thee *omnem movere lapidem*, uſe all means that thou mayeſt be joyned to Chriſt the Corner-ſtone. Seek him in his Temple (when Chriſt was loſt in the Goſpell, his mother found him in the Temple among the Doctors) and rejeſt not the ſweet allurements of his Spirit.

Seek him by prayer and repentant tears, *Eligebatur veritas tua in cor meum, & currebant lachrymæ, & bene erat mihi cum illis*, ſaid *Auſtin* in a like caſe, The tears ran, but whither ſhall

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shall those tears run? Let them run, and tell a pitifull tale to him in thy behalfe, *Tu nunc Carthaginis alie*, &c. O thou fairer than the children of men, thou fittest upon the circle of the heavens, and feedest among the Lilies, and delightest thy self in triumphs among thy companions, thy holy Saints and Angels; but thy poore Spouse below, behold how she weeps and wrings her hands, and will not be comforted, because thou hast forsaken her, and carest thou not that she perisheth?

At home mine husband I doe lack:

Lynx wake speed, and bring him back.

And to end this, send all thy fellow Saints in Ambassages to him, as the Spouse doth here; *I charge you, o yee daughters of Jerusalem, if yee find my welbeloved, tell him that I am sick of love.*

3 For instruction hence we learn, whence the cold entertainment of the Gospell among us proceeds: Plentie, Gods plentie makes grain cheap and grace too; the Minister, which is Gods husband-man, to whom he lets out his Vine, or Christ, *the good husband-man*, as *John* calls him, can hardly live of it. Gods blessings are no favours with us, as a worthy Divine saith wittily, That the Papists miracles are no wonders. It is a principle in Law, *Nulum tempus occurrit Regi*: yet having been in possession of them above these fiftie years, we plead prescription, as though wee were Proprietaries and not Depositories any longer, and

λόγος ἔστιν τὸ
πᾶν ὁ ἰσχυρὸς
καὶ ὁ δυνατὸς
κύριος.

ὁ ἀγαθὸς γεωργός.

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and would not be beholding to God for them. When pearls grew common at Rome, they ware them on their shooes, *Uniones emergere de tuto cupiunt*, said *Tertullian*: They had much adoe to peep up and save themselves out of the dirt. *Lucian* being a School-master in a great mans house, saw very good cheer often at the entertainment of strangers, but when any good dish came to his end of the table, the Servitors would take it off presently, and whisper him in the ear, *οὐ γὰρ οἴκῳ ἐσὶ* *You are at home*. And wee see commonly the good man of the house is set at the bottom of the table, if any strangers be present, and the reason is, he is at home; *οὐ γὰρ οἴκῳ ἐσὶ* *Thou art alway with me*, said the father in the Parable to the elder son. So it is with Christ, when wee enjoy him freely, we are bold with him, as one that is at home; wee wear him at our feet, as the Romans did, or rather we trample him under our feet, as the swine doe the pearls in the Gospell. If God would grant a Monopoly of his grace to some one, it is like hee might sell them at his own price; but now Salvation and heaven are daily offered, if we should be askt, as *Clemens* puts the question. *What would you give for them, if they were to be bought?* (as *Simon Magus* thought the gift of the Holy Ghost was) we should find many that would not give their part in Paris, with the Cardinall, for their part in Paradise; and perhaps there would not be

τις αὐτῶν
ἀποδεχέται, &c.

be so much simonie for spirituall life, as they say there is for spirituall livings.

For are there not some among us, who think their prophanenesse would not be plain enough, except it were in proprietie against the letter of the Word; which saith, *Quench not the spirit*, which they doe with quaffing? It was a capitall crime in *Tiberius* his dayes, to have carried the image of *Augustus* upon a ring, or coin, into any sordid place; as *Suetonius* writes: and what shall it be accounted, to carrie the image of God, engraven in our souls, into everie base place? I, to deface it there; I, to make our selves Idols, that have eyes and see not, ears and hear not, feet and goe not, as *Basil* compares the drunken man: if there were any such in this assembly, I wou'd say unto him, *Shew thou the light, that puttest out the light of nature*. Doest thou suffer drunkennes, which is, as *Basil* eals it, a *self-chosen devill*, to possess the Temple which is dedicated to the Holy Spirit; that *self-law-giving God* set up in the conscience, as it is in *Justin* Martyr. Doest thou quench the heat of this divine love with these waters of bitterness? I would counsell them, as *Basil* doth his Auditours in time of a great drought, when the heaven was brasse above, and the earth iron beneath, *Weep, that thou mayest receive the dew of heaven* falling upon thy heart and softening it; weep, that the tears of thy repentance may wash off the filth

M

of

αὐτὸν δὲ λαμ-
βάνει ἐν τῇ ἀπο-
στολικῇ γῶνι
πνεύματος
αὐτοῦ καὶ τοῦ
δαίμονος.

αὐτὸν δὲ
ἐν τῇ συνει-
δήσει τοῦ ἁγίου
πνεύματος.

καὶ ὁ ἁγίος
πνεῦμα ὁ
ἐν τῇ
ἐκείνῃ.

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of thy drunkenesse, since by the filth of thy drunkenesse thou hast washt off the water of Baptism, and that as wretchedly, as *Valentinian* did the consecrated water worthily, when comming to an heathen temple, where *Julian* the Priest sprinkled him among the rest, and not content with that, cut off that part of his garment which it had touched: then I will say to you in the words of the Psalmist, Though yee have lain among pots, yet shall yee bee as the wings of a Dove covered with silver, and her feathers with yellow gold.

Again, are there not some among us that under-value the work of Grace, and bolster up the bond-woman *Hagar*, *Servum arbitrium*, as *Luther* rightly called it, against her mistresse *Sarah*, the free Grace of God. The acclamation at the founding of the Temple in *Zachary*, was Grace, Grace, not Merit, Merit, as the rough Pelagian; nor Merit and Grace, nor Grace and Merit, nor Merit at all, nor Free-will neither, but all Grace, Grace. And this is most true in the founding of the spirituall Temple: our heart is as barren of any good, as they report the Ile of Pathmos is, where nothing wil grow, but on earth that is brought from other places. And the Apostle *Paul*, *tantum filius gratiae*, as our learned *Bradwardine* speaks of him, as if he were the son of Grace, is every where commending Grace his mother: the more ungracious childre they, that in these dayes

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dayes of Grace, turn the Grace of God into wantonneſſe, & pufſe up proud fleſh with ſwelling words of vanitie, detracting in the mean time from the work of God; as though a mans conversion were a verie ſmall thing, as *Clemens Alexandrinus* cites it out of *Plato*, *The turning of a ſhell, rather than the turning of a ſoul*. But as he in *Plutarch*, when he had tried to raiſe a dead man, and make him ſtand upon his feet, and ſaw it would not doe, cried out, *There muſt be ſomething within*: So beſide the outward preaching, there muſt bee the Spirit within, *Intimus Magiſter*, as *Auſtin* calls him, to make a man that is dead in ſins and treſpaſſes, to ſtand upon his feet, to walk in the way of Gods Commandements. The Cock crowed, I, and Jeſus lookt upon *Peter* before hee went out and wept bitterly. As the ſaying is in the cure of the Kings Evill, *Tangit te Rex, ſanat te Deus*; the Miniſter touches, but God turns the heart: the Miniſters they have *Poteſtatem clavis*, the power of the keyes, but the Spirit hath *Claves poteſtatis*, the keyes of power, by which the heart of man is opened to entertain the word of God.

To end this, are there not many among us that begin to loath the heavenly Mannah the word of God? which of us almoſt will run as *Zachens* did in the Goſpell, and climb up the fig-tree to have a ſight of Chriſt? That will take pains, and croud, and ſweat to hear a good

M 2

Sermon,

ὁ πῶτον μετα-
νοήσας, οὐδὲν ἔτι
μετανοήσας.

ὅτι ἡ ψαλμὸς τῷ
ἐν τῷ Ἀπ.

SERM. 2.

Sermon, according to that in Genesis, *In the sweat of thy browes shalt thou eat thy bread*, which *Austin* applyes to spirituall food? Few alas, verie few; one, two, three, I might soon have told them: many labor in jest, and starve in earnest; or if we climb up the fig-tree, it is but for fig-leaves of excuses to hide our shame, when wee will not heal our sin. Our Saviour may meet with many such barren fig-trees as he did, but few bear such fruit as *Zachew* was. Shall I tell you the reason? may not I compare our Sion with Sodom? but I think our disease is like theirs, fulnesse of bread. Which of us entertains the divine light of the Gospell, as the Satyr did, with kissing; or, as *Clemens* counsels, with blessing, say, *χαῖρε εὐε*, as said he: but our fore-fathers, freed from the darknesse of Poperie, how often did they say, *ὦ χαῖρε εὐε*, *Welcome sweet light*, a thousand welcomes; and upon condition that they might kisse the fire, as the Satyr did, they were not afraid to burn their lips (and their whole bodies too) as the Satyr did. Which of us almost riseth once in a year on purpose to behold the Sun-rising, & congratulate his return into our Horizon? except it be on Easter day perhaps to see him dance. But the poor Northern nations in *Strabo*, that want him for some moneths together, when the term of his return approaches, climb up into the highest mountains, and long as much for his comming, as the poor Lazars did

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did at the pool of Bethesda, for the descending of the Angell; he that spied first, was accounted *the best, and most beloved of God*, they chose him King, almost as the Tyrians did *Strato*.

It was a drunken man, that when the Moon shined in at the window, would needs have the candle put out; and I think none that is sober would with the divine light extinguished: but though they curse the Sun setting, as that Nation did, yet they care not for the Sun-shine, it makes their head ake, as it did *Jonas*; and therefore they are angrie, and scold with God, as *Jonas* did, they had rather sit in the shadow of death. And wee may say to them, as *Demosthenes* said to him, that objected that his speeches smelt of a candle, *I know my candle stands in your light*, the man being suspected for a theefe. It is true, it is true, everie one commends the Word, and think that they love it; but it is with Truth, as it was with holy water (I find the comparison in *Melanchthon*) everie one praised it, and thought it had some rare vertue in it, but offer to sprinkle them with it, they shut their eyes, and turn away their faces. Prophesie not against Israel, and drop not against the house of *Isaac*, as *Amaziah* the Priest said to the Prophet *Amos*; not a drop of your holy water, not I, I thank you: we are like those in *Clemens*, *who thought truth to be crueltie*: wee think truth hath teeth, as wee think right is rigour, to be sober is to be

M 3

sowre,

SERM. 2.

κεατος & ε;
δεσφαιεατ &

οις α' οτι αυτου
οι αυτου
αγιου.

ουτοι α' α' α' α' α'
α' α' α' α' α'

SERM. 2.

ἐκ τῆς οὐκίας τοῦ
λαοῦ.

lowre, and the power of Religion is Puritanisme.

I had almost said as the Spouse doth, *Fly away, my beloved*, (so the Old Translation hath it) *fly away, and be like to the Roe, or the young Hart upon the mountains of spices*: Drie those silver bottles of milk, the breasts of thy Church, the Universities; send a famine of thy Word, the bread of life; shut up thy Temple doors, and proclaim war against us (the Temple of *Janus* opened, but the Temple of *Jesus* shut, proclaims the greatest war) *War without preaching*, that I may allude to the Greek phrase signifying both a Preacher & an Ambassador: wee shall then perhaps say with *David* in his banishment, *O how amiable are thy tabernacles, O Lord of Hosts! One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord, and to enquire in his Temple: blessed are they that may dwell in thy house*: yea, the verie Sparrows and Swallows, that they have their nests so neer thy Altars, O God. O that I had the wings of a Dove, that I might flie among those blessed birds: I would rather be a door-keeper in the house of my God, than to dwell in the tents of wickednesse: for a day in thy Courts is better than a thousand. *Unus dies instar immortalitatis*, as *Tully* said of the day of his return. My soul thirsteth for God, even for the living God;
v when

when shall I come and appear before God? and as the Spouse here, *I charge you, ô yee daughters of Jerusalem, if yee find my welbeloved, tell him, that I am sick of love.*

And thus much of the first circumstance, the Absence of her Beloved. I come now to the second, her owne affliction. There is a Vine called *Aurea*, the golden Vine, in *Pliny*, which because it feels no injurie of wind or weather, is said to bee exempt from the jurisdiction of heaven. The Church of God is a Vine in Scripture, and if any other, this golden Vine, and yet that is not exempt from the jurisdiction of heaven, but exposed to a thousand injuries. The Protestants in France had a Church which they called *Paradise*, in the Continuation of *Sleidan*: blessed souls, they thought the Church of God the only *Paradise*; and I wish this place, which some unwise would make the tree of knowledge, might be the tree of life in the midst of the garden, and bear such royall fruit, that while you were at Church, you might think your selves in *Paradise*: but that Church was razed in the civill wars, and mourning France may tell merry England, sorrowfull France may tell secure England thus much: Gods children must not look for any *Paradise* upon earth, that Vine must not think it grows in *Paradise*.

It was once observed, that in the overthrow of Rome, only the *Basilica Christianorum* were left

SERM. 2.

ἵππος θεοῦ
καὶ ἡμῶν πλάσι-
ον.

left standing; but for the most part that which was objected to the heathen Gods, that their temple & statues were most often touched with thunder, is true of the God of Heaven, according to that of *Clemens Alexandrinus*, *His children are not near him, unlesse they be within the reach of the rod*: his Scholars sit about him, as *Marie* at the feet of Christ, weeping; or as *Augustus* said he did, when he sat between his two friends, *Virgil* and *Horace*, both of a sad constitution; *inter suspiria & lachrymas*, between sighing and weeping, being alway digesting, or expecting some whipping cheer. And this is the Spouses case, for if you please to view her picture in the verse before my text, you may suppose her sighing; and let no man think that a signe it will clear up; nay, you may wish her weeping, so that were the worst; for if that seem a great matter in your eyes, you shall behold her bleeding: for the watch-men that went about the Citie found me, they smote me and wounded me, the keepers of the wall took away my vail from me.

ἡ σταχὲς τὴν
ἀμύμονον.

But perhaps this is not strange; for, as the saying is, *Viti non est luxuriandum*, If the Vine grow wanton once, it will soon grow wild; and therefore it must bee kept under with the pruning knife: but this is strange, according to the Greek proverb, *That the stake should deceive the stack*: that those that should support this Vine should supplant it, those that should

should underprop it, should undermine it, the dressers should be the destroyers, those who should cure her wounds, should wound their own cures, this is strange; but this is true, the watch-men that went about the Citië found me, they smote me, and wounded me, the keepers of the wall took away my veil from mee: I say no more to these men but thus, *Si ego Alexander essem*, if I stood upon the watch-tower of Israel, if I were keeper, and should meet a poor soul wandering from parish to parish, from Sermon to Sermon, to find her well-beloved, I durst not wound her. But what said the wolf in *Plutarch*, when hee saw the Shepherds kill a lamb and eat it; The Shepherd may play the Butcher, and no hurt done, *At si ego fecissem*, but if the wolf be but of the same trade, hee is sure to bee rated and baited with an hundred curst and biting epithets: You may see what it is to have an ill name, if I were but called the Vicar of Christ, though I drew millions of souls into hell after me, who shall say, What doest thou?

But perhaps this is not strange neither, for there are unconscionable Lawyers, like bushes as they compare them, which rob the sheep of their fleece, that fly to them for shelter from a storm, and think they may doe this by Law too, and it may be as he complained once, that great theeves sit upon the Bench, when petty theeves are hanged. There are unskilfull Phy-

N

sitians,

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sitians, that have licence to practise, who may be defined to be such as may kill by authoritie, and ask a fee for their pains too : and are there not as great enemies to the Church as any, which should be called, and would be counted Patrons ? Was not the Rod of *Aaron* sometime turned into a Serpent ? And did not *Claudius Taurinensis* say of some of his time, *Pictos agnos adorant, vivos devorant* ; They worship the dead Saints in a cold profession, while they worrie the living in a cruell persecution. And *Luther* speaking of the Romish Clergie, sets a *Probatum est* upon a most desperate conclusion, *Nunquam periclitatur Religio, nisi inter Reverendissimos* : Well then, we will not account this a strange thing, as *Peter* speaks, though if the Bramble had been the King of trees, the Vine could not have met with worse usage : but is not this strange, that notwithstanding all these injuries, comming so unkindly and uncouthly as they doe, yet this Vine rather buds than bleeds, the love of the Spouse is not killed, but kindled rather. As *Crates* dealt with the fair virgin that was in love with him for his learning, and would needs marry him, to discourage her, he shewed her his crook back, and this is your husband said he: his staffe and scrip, and this is your dowry, if you like upon these conditions: so saies *Christ*, if any will be my disciple, let him take up his crosse and follow me ; If any Soul shall like of *Christ* for a
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suter, I must tell her the crosse is like to bee the joyncture; but as that Maid persisted in her love for ought that hee could say, so the Spouse, for ought that these can doe, professeth she is sick of love, *I charge you, &c.*

The point I mean to prosecute, you may take in these few words, *Affliction is an incentive of divine affection.* This is the nature of divine love, like the Sun beams, whose heat kindly entertained in the liquid aire is but dilute, but churlishly reflected by some solid wall is doubled, as though in disdain it encreased the heat of nature, with the heat of passion; like the stream of a river, which being checked in the free course, by some crosse dam, never leaves swelling and struggling with it, till it hath got upon it, and so setting his foot in the neck, leaps down into the former channell, not without some sound of triumph, and rejoyceth like a Gyant to run his race: and this is the condition of the faithfull, like Cummin, which (they say) thrives best, when it is sown with cursing; like that plant in *Nazianzene*, that grows with cutting, *Being cut it flourisheth, it contends with the axe, lives by dying, and by cutting it grows.* Like the five loaves in the Gospell, which by a strange Arithmetick, were multiplyed by division, and augmented by subtraction. And thus the Spouse is here, like the Vine speaking to the Goat that browzes upon it, and makes it

ἡ δὲ τιμὴ
τοῦ αἵματος
ἀγαπᾷ, καὶ
ἀντὶ τούτου
τὴν ψυχήν.

SERM. 2.

καὶ με φάγῃς
ἐν τῇ ῥίζᾳ, ὡς
ἐν τῇ ῥίζᾳ τοῦ
ῥαββί.

self drunk in the bloud of the grape,
Eat me to th' root, I'll fruitfull bee
Still more and more, despite of thee.

as it is in the Greek Epigram; like the Ball in the Embleme, *Percussa surgo*, the harder you beat me down in affliction, the higher I shall bound in affection toward heavenly things: and to end (for I can bate you many in this kind which I could take, if I did affect to bee called the Master of Similitudes, *Artifex parabolarum*, as they called *Ezechiel*) like *Noahs Ark*, whom the waves of persecution doe but lift neerer to heaven.

Indeed these watch-men when they strook her, thought to have struck it dead, but shee was in a trance, and those blows serve as boxes on the eare to awake her: when they took her vail from her, they thought to have robbed her of her precious faith, but they enriched her; as the Sexton that went in the night to rob a woman, that had been buried the day before, with a goodly gold ring on her finger, according to her desire, when hee had opened the coffin, and loosed the sheert, and chafed her finger to get it off, having been but in a swoon before, her spirits returned, and she revived, and lived many years after. Nor doth she swallow her faith in silence, not confessing, as the Jews in *Josephus* doe their gold in time of danger; nor like them in *Tertullian*, that think it enough to love God in heart, though

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SERM 12.

though they shew it not in act, and therefore can, *Peccare salva fide, & salva castitate matrimonium violare*; whom hee answers verie well, *Sic ergo & ipsi salva venia in Gehennam detru- dentur, dum salvo metu peccant*. Nor is shee tongue-tied like the Antiochians, of whom *Chrysostome*, They were like stones, being tongue- tied with amazing calamitie: but like him in the Poet, *Quanquā in media jam morte tenetur, Non tamen abstinuit*: that you may see in her example the truth of that in *Nazianzene*, *A wise man is ennobled by suffering, as cold iron is heated in the fire*; and hee breaks silence in dan- gers: excellently *σημειωσας*, for she that was sullen when her welbeloved wooed her, and could not find her tongue, is *not silent*, when the watch-men had wounded her; but her tong, that hath naturally the shape of a two-edged sword, hath now also the sharpnesse of a two- edged sword, with which she cuts off all occa- sion of doubting of her love and loyaltie to her Lord, in this noble profession; *I charge you, o yee daughters of Jerusalem, if yee find my welbeloved, tell him that I am sick of love*.

But who shall areed this riddle, or tell us the meaning of this mysterie? Is it because, as it is most elegantly spoken, A fine wit and a Christian will make use of any thing? Not so: or is it because a good man is like a square, as the Philosopher compares him, that on what side soever he lights, he sits sure? Nor so nei-

Αἱ δὲ οὐκ ἔχουσιν
ὁμιλίαν πρὸς
τὸν λαόν, ὡς τὴν
συμφορὰν κα-
ταχέουσιν.

ἡμεῖς οὖν ἐν τῇ
τῷ πεινῇ τῷ
φιλόστον, ὡς-
τις ψυχῶ-
σιν ἐν τῷ ἁ-
πλοῦς οὐκ ἐστὶν
καὶ τῶν ἁγίων
μέλει.

SERM. 2.

μαρτυροῦντες
οὐκ ἐν φόβῳ
ἀλλ' ἐν ἀγάπῃ
καὶ φόβῳ τοῦ κυρίου

ther : but thus it is, as *Minerva* the Patronesse of the Citie, though the Athenians consulted simply, caused all things to succeed happily ; so God causeth all things to work together for the best, to those that love him, as the Apostle hath it : what, sin ? yea, even sin : what, death ? yea, even death : what, afflictions ? yea, and afflictions, and all work together for the best, to those that love God, as *Austin* runs division upon those words : hee holds prosperitie and adversitie in chains, that they cannot hurt a Christian, as the statue of *Neptune* doth *Scylla* and *Charybdis* at *Messina*, with this inscription, *Pergite secura per freta nostra rates* : And his children have cause to blesse him, *Not only for mercies but punishments*, as *Chrysostome* speaks ; and this I am sure is a privilege, which hee may want that wears a Diadem, saith the same Father in a like case. More particularly, Affliction is a Benefactour to heavenly affection, in three respects ; 1 Because it abases the lovelines of the world without, that might entice us ; 2 Because it abates the lustinesse of the flesh within, that might incite us to folly : 3 Because it abets the Spirit in his quarrell to the two former, and quest of heavenly wisdom : in the two first it is a Removing Prohibition : in the last it hath a Positive Influence : For the first,

It maybee thought, that some have feared those people that went naked to the war ; but painted,

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painted, terrible; more than enemies in complete armor. I dare say more are afraid of adversity, because Nature paints it looking verie grim, though unable to hurt, then Prosperitie the more dangerous enemy, skilfull to destroy, like those in *Ezechiel*, or as *Junius* reads it, *Artifices perditionis*, as the Hebrew *Fabri*. But as the Historian saith of that Emperour, *Antonini Blandimenta magis timebantur quā iracundia*: So have wee more reason to fear the fawning of the world, than the frowning; the Match, than the Powder. Then it is most dangerous, when it comes, *In a garment which love makes*, as *Justin* Martyr speaks. *Demas* forsook *Paul*; for the world embraced him, tis like, and he embraced the world. *Demetrius* the silver smith resisted *Paul*, and not so much perhaps for great *Diana* the goddessse of the Ephesians, as the little silver shrines by which the gain came in. His fellow *Alexander* the copper smith, did *Paul* much hurt; for some goodly reason I suppose: and in a word, when the world objects gain to godlinesse, it is an argument made out of the Smiths forge (sayes a Reverend Divine of ours wittily) but tis thought there be many good Scholars in Cambridge cannot answer it.

Job in stercore cautior erat quam Adam in paradiso, is *Austins* observation: and when a fordid office in the stable, could not bring *Hornisdas* a Noble Persian, to revolt from Christ,

or rather in a garment
which love makes.

SERM. 2.

ἀργυρέαις ἀνι-
σταται.

ὁ ἥλιος τὸν
βόρειον ἐνίκησεν

Christ, the King thought to have bribed him with great grace in his Palace, in hope to prevaile more that way, *Jam nega fabri filium*, said he : And well might he hope it ; but ô generous spirit ! ô blessed soule ! that trampled upon those honours, and was not ashamed of Christ, because he was the Son of a Carpenter, because he was the Son of such a Carpenter as built heaven and earth. Which of you knows not the contention of the Sun and Wind in *Plutarch*, which should make the traveller lay downe his cloake first ? The Wind came puffing and blowing, and thought to have done it without any more adoe ; but the more violent Rhetorick hee used to perswade him, the more the man gathered his cloak about him ; but the Sun had no sooner played upon him, *with silver weapons*, and pleaded a little with the silent Rhetorick of his silver beams, but he cast it from him of his own accord, as who would bid him take it, *The Sun overcame the Wind. Austin* doubting whether Peace or War devoured more Citizens, determines Peace ; *Pax cum bello de crudelitate certavit & vicit.* The Champions could not wring an apple out of *Milo's* hand by strong hand ; but a fair Maid, by fair means, got it presently : I fear me your quick apprehension will anticipate me in the application, and tell mee the morall is this : The beautie of the world foils a Christian more than the strength, the Peace more than

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than the war, the flattering Sunshine more then the blustering storm, and will sooner steal from him the cloak and livery of his Christian profession, the power and life of his Christian Religion, and the fruit of both which is the ground of the controversie between them, the very apple of contention.

Love not the world saith the Apostle, nor the things in the world ; for if any love the world, the love of God is not in him : for what are all worldly things, but thorns, as the Scripture compares them? And in what heart so ever the love of them be once entertained, they will never leave pricking, till they have thrust the love of God out of doores, as the hedghog served his host : of such cares sweetly *Nazianzen*, They destroy the beauty and graces of the soul. Sicily is so full of sweet flowers if we beleeve *Diodorus Siculus*, that dogs cannot hunt there : and what doe all the sweet contentments of the world, but make us lose the sent of heaven? a Christians emblem should be *an house moving towards heaven*, sayth *Clemens*, but they are *retinacula spei nostre*, as *Tertullian* calls them, that hinder our passage to the faire havens of happinesse. Long garments as the moralists compare great fortunes, that hinder us in the race of godlynesse : *impedimenta* as they call the carriages in war, that hinder us in the pursuite of victory : *Diogenes* his *mellem laqueum*, with which grace is strangled:

Βοτκοι, ὡς αἱ φε-
χαι ἐλάσσαι ἐν
χρείας.

καὶς οὐκ ἐν-
δραμεύσιν.

O

Heli-

SERM. 2.

τον δε σπαρτα
πορφυρεου & δα-
ματ &c.

Heliogabalus his silken halters with which wee are bound in a voluntary slavery to the world: golden fetters so much more astrictive in that we delight in them because they are of gold, as *Basil* notes: and if his allusion out of *Homer* be good, *purple death tooke him captive*, applyed to him that dyed for stealing purple, let the worlds minions take heed of sins of a scarlet dy, let the great Rabbins take heed that Religion dye not in them of the purples.

But do the wanton imbraces of the world make us dullards only in the ways of God, and not dastards, in the wars of God likewise? the noble army of Martyrs praise thee O God, that thought fain dainty fare for Christ, that swords had no metall in them to hurt a Christian, that snatcht at torments as if they had been treasures, as tis in *Nazianzen*, that layd downe their bodyes as they had layd off their clothes, and went as willingly to their graves as some laboring man to bed: t'would make some of our heads ake to heare what some of those Heroes suffered, t'were enough to cast one of us into the fit of a burning ague but to see, but it h' book, but the painted Flames, which scorched them, which they scornd, and burnt in zeal more then they burnt in fire: & no wonder (as he said of the *Lacedemonians*;) that they were so hardy, that were brought up so hardly: they sate under the Crosse like *Elias* under the Juniper tree wishing for death; the Juniper tree

SERM. 2.

oī uis, ut aya-
Sed an dū uis.

enemy to active and passive pietie, may not we tell her darlings as the Poet, *Vis dicam malè sit, cur tibi Cinna benè est?* May not they say to those that tell them all is well, as the woman in the fable that was deadly sick, and told the Physitians the symptomes of her disease, who told her all were good; *Woe is mee, Good hath undone mee*, said the poor woman, and the proud worldling may say so, who are the more cold in devotion, the more warm they find themselves in their possessions; the better they have feathered their nest, the more unfit to flie to God; and I think many might have been in heaven, had not the world gone so well on their side, that they thought there was no other heaven.

Briefly then to draw this first to an head: *Erasmus* makes three conditions of a good Maid-servant, *deformis, procax, fidelis*; deformed, that she may not be troubled with suitors; shrewish, that she may hold her own in her Masters right; and both these for a third, that she may be faithfull. And Christ chuseth his Spouse black with afflictions, that the world may not make love to her: or if it doe, the worlds injuries make her shrewish, to give it but course entertainment; that so being free from outward provocations and inward propension, she may continue faithfull: *Qui non litigat caelestis est*, said *Jerom* in honour of Virginitie wittily. I will make bold to use it to a like,

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like, hee that is not a man of strife, as *Jeremie*, with the sins of the time, was never married to Christ, and may lead Apes in hell : & *Nazianzene* would have Christians like dogs, as hee speaks, *If not barking at evill men, at least bawking of evill manners* : and *Tertullian* gives aime for the distance we are to keep, *Licet convivere cum Ethnicis, commori non licet* ; Wee may live with wicked men in their Cities, but we must not lye with wicked men in their sins; we may dwell with them, but we must not die with them : and in this respect it is good the family of the wicked should hate us, that their familiaritie may not hurt us, it is good the watch-men did wound the Spouses body, that shee might beware lest they wind themselves into her liking, and so weaken her faith.

And thus doth God let us taste affliction here, *tanquam amaritudinem in ubere materno*, saith *Austin*, that wee may not lye sucking at the world, the great brest of God, but learn to live by faith, to live by love, as women use to rub their teat with some bitter herb, when they would wean their children : this is a messenger to sound that in our ears, *Heu regni rerumque oblite tuarum* ! when wee like children are dabbling our selves below, and filling our laps with dirt ; this harsh entertainment makes us think of home, *Lest eating Lotos of contentment here, we should be like Lot in Sodom, loth to depart*, till the Angell pluckt him out : for

οὐ τὴν ὁρακλῶν,
ἀλλὰ τὴν συ-
λακλῶν τῆ κε-
κῶν.

μὴ τῆς τῶν Ἀδ-
τοι- φάγων το-
σοῦ Ἀδῶν.

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οὐκ ἔστιν ἄλλο
συγγένει.

what did the Spouse think, or what did shee say do you think, when the watchmen that went about the Citie had thus mis-used her? And is this the hospitalitie of the world to poor pilgrims, to Gods pilgrims? Is this the courtesie of the Citie? why then as *Monica*, *Austins* Mother, *quid hic facio*? what do I here? and why doe I not run to my heavenly kinred, as *Justin Martyr* speak! when I was lost, O Lord, thou camest from heaven to seek me; but when I had lost my Savior, I did but inquire for him of these watch-men, & that was enough to bring mee into the inquisition, the watchmen found me: Fool that I was, that shut my window against the bird of Paradise, that sung such a sweet *Requiem* to my soul even now, *Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night*: I, and would have flown in and sung it in my bosom too: there is some difference, I trow, between that and smiting, and wounding, and taking my vail from me. Which of you will take a world for a word now, and bee the first that brings me tidings my beloved is come again, and sayes, *Open*? O how nimbly would I open my house, my purse, my heart to give him entertainment? Which of you can tell me, as they did him in the Gospell, he calls thee? which of you was it that heard him say, *Arise, my love, my dove, my fair one, and come away*? my dove!

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O that I had the wings of a dove, I would flye like that iron dove that rested upon the Empe-
rour, and never leave flying till I rested in his
bosom: I would make a little nest there, a lit-
tle Ark, a little Temple, a little Sanctuarie, I
would make a pitifull complaint to him; the
watch-men, their wounds should speak the
rest, and have that written in them, that hee
had on his forehead; *This hath He done*: hee
should wipe the tears from my eyes, he should
give mee one drop of his precious blood, to
supply that blood I lost for him; who would
not bee all embost and embroydered with
wounds, that hee might be embalmed in that
blood? The world had almost bewitched me
with riches, honour, pleasure, vanities; but
how can I bid those bitter sweets adiew now,
and chide away those vanities? I see I am be-
holden to those watch-men more than I was
aware of: *Placent mihi dolores per quos nihil
in mundo placet*: They shall stand in my Li-
brarie for Benefactors, for they abated the
loveliness of the world that did intice: Ad-
versitie shall bee the Kings Professour in my
Universitie, for he hath read mee this Lecture,
*I charge you, & yee daughters of Jerusalem, if yee
find my welbeloved, tell him, that I am sick of
love.*

2 If the Manichees conceit were good,
that when a man was regenerate, originall sin
was thrust into the center of the earth, perhaps
this

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this might be enough : but though some may wonder, as *Sylla's* son did at his sister, that had two Paramours at once, *Pompey* surnamed *Macula*, and *Fulvius* a Fullers son, *Mirror cur soror mea maculam habeat, cum Fullonem habeat* : yet a godly man feels a medall of grace and nature in him, which makes him full of spots, though hee have the Spirit of God, which is the best Fuller. The soul hangs between these, like *Mahomets* tomb at Aleppo between two load-stones, like *Erasmus*, as the Papists paint him, between Heaven and Hell : and we are like the Tribe of *Manasse*, half on this side Jordan, in the land of the Amorites, and half on that side in the holy land ; between Basan and Canaan: the Spirit is willing, but the flesh is weak. Wee are like an horse that is checkt with the bridle and prickt with the spur by some unskilfull rider at the same time ; like a ship at anchor and under sail at the same time ; like the Embleme of a Scholar, pregnant, but poor, with a wing on one hand, and a weight of lead on the other ; *Weighed down with the plummet of the flesh, winged in the understanding* : as *Nazianzene*: the flesh, not the created substance, as the *Platonists* imagined, but the corrupted qualitie is as hee speaks, *a treacherous friend and a friendly traitor* : And these two strive within us like *Rebeccas* twins, and as two buckets at a well, when one is up the other is down, as the two laurels at Rome, when

τὴν μαλὸν δὲ
τὴν σφαιρὴν ἐλ-
κόμενοι, ἡ ἑκα-
στή τις τῶν ἀν-
τι-
πο-

ἐν ἑαυτοῖς
καὶ εἰς ἑαυτὴν
ἐναντίον.

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when one flourishes, the other withers; as the two brothers that parted their immortalitie; when one lives, the other dies.

And therefore, as *Antigonus* sent to the Captain of the Garrison in Athens, *That hee should not only fat the clog, but starve the dog*: strengthen the Castle, and weaken the Citie, if he meant to curb them: so when God puts Affliction, as it were, the Captain of the Garrison of Grace, into an heart that he hath won, he willed it to perform this double office, to bee a clog for running after the world, and withall, to keep the flesh under; and this is then the second benefit of affliction, that it abates the lustinesse of the flesh within us, that incites us to run from Christ: the infirmitie of the flesh whets the rigour of the mind, saith *Salvian*; and therefore the Spirit rejoycerh when the flesh is cast down, *Tanquam adversario subjugato, ut affectis artibus vires corporum in virtutes transferantur animorum*. And as *Tully* said of his brother, of whom the painter drew a large picture to the middle, himselfe being but a little man, *Frater meus dimidius major est quam totus*, My brother is taller from the girdle upward, than from the ground. So may we say, *Dimidium plus toto*, the half of a Christian is more than the whole, My brother is higher from grace upward, than from the ground. And hence it is, that wheras Impunitie is the step-mother of Vertue, according to

P

Bernard,

καὶ μόνον τὸν
καὶ μόνον τὸν
καὶ μόνον τὸν
καὶ μόνον τὸν

SERM. 2.

ΠΕΤΕΧΟΜΙΑ.

ἀμύρνας κατὰ
καὶν, ἀετὶς
λαμπρύνει.λίτρα αὐθιγὰ
πυρίφρα.

Bernard; Infirmities is the mother, with *Salvian*: and diseases, in *Ambrose*, are *Officina virtutum*: and *Plato* commended *Diseasedness* to Philosophers, and of purpose chose the situation of his Academie something low and unhealthy: and therefore God would not root out all the Canaanites out of the land, lest the beasts of the field should multiply upon his people: for were we not encountered with the worlds opposition, we should be more encombred with the fleshes corruption.

Ecclesia navicula, antennae crux, simplex conversatio & pura confessio tanquam candentia vela, haec vela fluctibus abluantur ventisque tundantur, ut sine macula & ruga inveniantur, is *Austins* Allegorie. Affliction is fire to purge us out of our dross, *It burns up sin, and makes vertue shine*, saith *Chrysostome*: and as *Tertulian* elegantly of gold, *Nomen terre in igni reliquit, atque exinde de tormentis in ornamenta, de suppliciis in delicias mutatur*: it is water to wash off our spots, and in the metaphor of *Clemens*, *Water wherein man is fulled*; God is the Fuller, and this is the water in which he doth whiten us: it is the flail to fetch us out of the husks, as the word Tribulation imports, with it *David* being threshed, bought the threshing floor of *Arannah*, to offer sacrifice to the Lord: it is a potion to carrie away ill humours, better than all the *Benedicta Medicamenta*, as Physicians call them; it files off our fetters, that hinder

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der us from running the way of Gods Commandements; it looses our bands, as it did the three childrens, which were cast in bound, and seen walking in the fire without other hurt; & as *Hercules* in the flames of *Oeta*, left the poysoned garment that could not be got off without tearing his flesh, and so became immortall. So the Saints stript off the rags of *originall sin*, that *ἐκκαύθησαν ἐν πυρὶ*, as the Apostle calls it, *that cleaves so fast unto us*, in the fire of affliction, are prepared to put on the robes of immortalitye. And to conclude this second, for I must contract, *Folly is bound up in the heart of the child*, saith *Salomon*; even of the child of God, say I; but the rod of correction shall fetch it out, and Grace is hid in Nature here, like sweet water in rose-leaves, fire must bee put under to distill it, like honey in the comb, *Cui opus sit aliqua pressura non opprimentis, sed exprimentis manus Dei*, as *Austin* sweetly; and the Spouse being gently crushed with this tender hand of God, *her words drop like honey out of the comb*; that I may apply that to her, which *Clement* applies to Christ, the Word, and shee expresseth sweetly, that shee is *sick of love*.

*μῆλον & γὰρ
κρίον πῶς αὐτῇ.*

3 It abets the Spirit in the quarrell to the two former and quest of Christ: not only *dispositivè*, preparing us by removall of impediments, as hitherto; but also *positivè*, by perswading us to love Christ by many arguments:

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ὅτι ἡ ἐκκλησία
δοῦναι.

I will name but two, *πίστις καὶ ἀνάγκη*, *Persuasion and Necessitie*: 1 Our Necessitie: it is a saying in *Melancthon*, Hee that deals with some men, had need to bring a Divine, a Lawyer, and a Souldier with him, to get his right, to work upon his conscience, or if that fail, his coffer, or if that, his corps: and so there was the pot of Mannah, the Tables of the Law, and the Rod of *Aaron* in the Ark: and there is need of all, for be the promises of the Gospell as sweet as Mannah, the penalties of the Law as hard as the Tables of stone, who will pay God his due till he see the rod coming? Though for this goodly tenement of the world, so richly furnished, God require of us no other rent but Religion, as *Clemens* speaks, *Nothing to pay but pietie*. Till the rod come (as povertie in the Proverbs) like an armed man, the sluggard will not pluck his love out of his bosom, and give it to Christ; and God then had need to follow the Physicians prescript too, *Accipe dum dolet*, Take the fee while the Patient feels the worth of a Physician. *Themistocles*, you know, complained that hee was like the Plane-tree, the people would put themselves under his protection in a storm of war; but in the calm of peace, pluckt his boughs and mis-used him. And *Plato* being requested to write Laws for Cyrene; Because (said he) you are too happie: and when God gave Israel his Laws, hee led them thorow the wilderness to con them: God

God chuses the wilderness to allure his Sponse in *Hosee*; for some birds will not hatch, but in thunder. The Countrey fellow, in *Scaliger*, had his ear bored with thunder: *Scipio*, in *Austin*, would not have Carthage razed, because he thought, *Neceſſarium terrorem idoneum tutorem*: and as *Molineus* saith of *Bonifaces* silly reasons in the Extravagant, for the Popes Supremacie, These will doe well, propounded with a sword in the hand: so Gods reasons, to move us to divine love, would do well with a rod in his hand; for which of us almost is not like a top, that will not go, unlesse you whip it?

The Cabbalists observe, that God permitted *Abraham* to dwell in the Plaine of Mamre, though an Ammorite, because he perswaded him, unwilling by reason of age to be circumcised, and as it appeares out of his name Cabbalistically spun out into words, that signifie Kings, Circumcision, Famin, Fire; the Fire, Famin, Kings, that he fought against, perswaded him to Circumcision, that Mamre was Affliction. *Luther* could not understand some Psalms, till hee was in affliction: the Christ-crosse is no letter, and yet that taught him more learning, than all the letters in the Row. The *Lenis Spiritus* in the Greek tongue, hath the form of an hook drawing backward; the *Asper*, forward. The Scottish King, prisoner in *Mortimers* hole, scraped the storie of Christ crucified in the stone-wall with his nails: per-

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haps Christ was beholding to *Mortimers* hole for that remembrance, I dare say he never did so much in his palace. Israel waxed fat, and spurned against God, like the Camel that seeks his fill, and kicks his dam; but Israel was oppressed, then they cryed to the Lord. It is an easie matter to say a *Pater noster* at any time, but in affliction the Spirit teacheth us to crie, Abba, Father. The Lacedemonian did not mis-like his friends limping, because said hee, that will make you think upon vertue everie step; and so perhaps *Jacob* remembred the Angell that made him halt, by that token: when adversitie hath laid us flat upon our backs, wee cannot chuse but look up to heaven. Let *Pharaoh* be behind, the red sea before, the mountains on each side, who will not conclude with *Dadalus*?

Restat iter cælo, cælo tentabimus ire.

When there is no other way to escape a danger, we are content to goe by heaven; and to wind up this, the Greek phrase to expresse the declining state of a Common-weale, is *to fall upon the knee*, the utter ruin another, as *to fall upon the mouth*, teaching that in prosperity our knees have no joynts in them, like Elephants to fall to prayer, we will not confesse our want of Christ, in adversitie we will; witnesse the Spouse who being wounded by the watchmen doth *fall upon her mouth*, and proteste she is sick of love.

And

*monstris eis sicut
monstris eis sicut.*

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And thus necessity drives us to God in affliction, but 2 love draws us, which God shews us then especially: & who is so barbarous. *Qui si nolis impendere amorem, saltem rependere?* saith *Austin*: for these sufferings are honourable to a Christian, whether considered as with Christ: *Sub capite spinis coronato non oportet membra esse delicata*: the *Æthiopians* lame themselves if their King be lame, saith *Diodorus*: *Doeſt thou not delight to dye with Phocion?* said he to his friend: Are not you content to dye with Christ? And it was told a poor Martyr in Queen *Maries* dayes, for a great favour forsooth, that he should put his leg in the same hole of the stocks that *John Philpot* had done before: or for him: Christ wore a crown of thorns for me, and shall I grudge to wear this paper cap for him? said *John Hus*, when they put a cap upon him that had ugly Devils painted in it, with the title of *Heresiarcha*. *Tertullian* envies the Fencers, that could think themselves, *de cicatricibus formosiores*, fairer for their scars, and Christians could not: *Cur non me simili torque donas, & me quoque tam illustis ordinis Equitem creas?* said a French Martyr, when the rope was put about his fellow, *Give mee that gold chain, and dub mee a Knight of that noble order*. And *Paul* rattles his chain, which he bears for the Gospell, and was proud of it, *as a woman of her ornaments*, saith *Chrysostome*: of which I am Ambassadour in a chain,

οὐκ ἀγαπᾷς με-
τὰ θυκίων &
ὡς Φωκίων;

ὡς γυνὴ ἐν ὀ-
κοῖσιν.

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וְהָיָה כִּי יִשְׁמַע
יְהוָה בְּקוֹל הַתְּפִלָּה
וְיִשְׁמַע יְהוָה בְּקוֹל הַתְּפִלָּה

וְיִשְׁמַע יְהוָה בְּקוֹל הַתְּפִלָּה
וְיִשְׁמַע יְהוָה בְּקוֹל הַתְּפִלָּה

וְיִשְׁמַע יְהוָה בְּקוֹל הַתְּפִלָּה
וְיִשְׁמַע יְהוָה בְּקוֹל הַתְּפִלָּה

chain, hee points to that as children will shew where they are fine: I would all that hear mee this day were like me in all things except these bands: I except these bands, that was a reserved honour for himself, and *Babylas* would needs be buried with his chain, as the most precious thing he had. And no marvell, it is Gods seal, saith *Tertullian*, which marks us for his, and whereas God admits none to heaven, but (as *Justin Martyr* speaks) *Such as can perswade him by their works*, that they have loved him; wee may say to him, by vertue of these, as our Saviour to *Thomas*, *Put thy finger into the hole, and beleevè*: and he will say to such, as *Nazianzene* in another case, *These thy wounds are witnesses, these sufferings sureties*. That I may nottel you, that *Picus Mirandula* makes this one condition of a lover, to desire to suffer something for the partie beloved: and you know *Rachels Benoni* was *Jacobs Benjamin*. *Philoxenus* was wont to say, *It will taste sweeter, if it cost mee sweetly*: and mothers love their children more tenderly than fathers, because they stood them in more: and the ambiguitie of *charum* in *Latine*, and *Dear* in *English*, put together, spels thus much, that we love that dearly, that costs us dear.

And thus it is an honour, but it is a favour also: the *Turkish* women will not think their husbands love them, except they chastize them: as the *Indians* are ambitious to be burnt with

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III

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with them, and the Thracians proud to bear their scars: by this wee know that God cares for us, because he corrects us, saith *Lactantius*: *God helps his Saints in not helping them*: and is most angrie with wicked men, when hee is not angrie, saith *Origen*: and let the wicked think that God loves them, because the world smiles on them; know, that God speaks that to them, that *Plato* did to the servant whom hee would not strike, because hee was angrie, *It is well for you, and you may bee glad of it, that I am angrie.*

We think otherwise, perhaps, when we feel the smart, and complain; but God deals with us, as mothers deal with their children, *Matres fricant, pueri clamant*, saith *Austin*; The mother rubs, the child sobs; the mother wipes the face, the child weeps, and it may bee shee needs no other water but his tears: I am sure nothing will make Gods children so fair, as to wash themselves everie morning in their tears. But all this troublesome usage, *Emolumento curationis offensam sui excusat*, as *Tertuⁿian* elegantly. Doves are wandring birds, saith *Pliny*, and therefore must have their wings clipt, lest they flie away; but with gold, lest the wound fester and wranckle; so does God clip our wings by affliction, that wee may not flye from him, but with gold, in much mercie and compassion, lest we be oppressed with sorrow: as *Clemens* saith of women, if you

Q

would

βανδύει αὐτοὺς
οὐ βανδύει.
οἷς οὐ βουλεύ-
ται ἀλλ' ὁρᾷ-
ται, ἵνα οὐτως
εἰς τὴν χαλάρω-
σιν οὐ βουλεύ-
ται.

δὲ τοῦ αἵματος οὐ
ἐν τῇ ἀφ' ἧς ἔσται.

μεσσησὶν τὰ
ἀκρόγια τῶν
γυναικῶν τὰ
χρυσάτα.

SERM. 2.

would have them good huswives, chaste and loyall, keep them short of means, they are their pinion feathers by which they flye out. And if wee stray, Affliction is the Shepherds dog, as *Chrysostome* compares it, to fetch us into Christs fold, perhaps, by barking only, and then we are worse scared than hurt, perhaps in his mouth, and then the poor sheep thinks sure he will worry it, but he is taught to fetch, and therefore gripes it not, but only carries and delivers it to his Master: when children have done a fault, mothers use to fright them with Bul-beggars: the child thinks surely they will have them, but the mother hath a double policy, to make them hate the fault and love them the better; for they must run to her lap to hide them, and then will they make what conditions they list with them. When *Tiribazus* a noble Persian was arrested, at first he drew out his sword and defended himselfe, but when they charged him in the Kings name, and informed him, they came from the King, to carrie him to the King, he yeelded willingly: so whensoever Affliction arrests a noble Christian, he may murmur and struggle at the first; but when hee considers it is sent from God, to bring him to the sight of God, the King of Heaven, he will rather embrace it.

Which of the Saints present, did not think it went hard with *Steven*, when the storm of stones

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stones came so thick about his ears? but those stones did but knock him closer to Christ, the Corner-stone;

Et per tot lapides petra conjungitur uni,
As *Arator* elegantly in *Lorinus*. They say, those stones are happie, of which they make images of the Gods and Temples: but what pibble-stone would not blesse it self, to see how those precious stones are knocked and hewed with the hammer? but all this is but before wee come to the Temple, there is no noyse of hammer, *Ut ibi solo amoris glutino copulemur*, as *Gregorie* makes the Morall: all this is but to reform us, according to the image of God. The Priests of Mars at Rome, danced naked about the streets (like our Morris Dancers) with whips in their hands, to keep off dogs: and the women that were barren would of purpose meet them, to take some of their lashes, upon a conceit they had, that they would make them fruitfull. I am sure, the rod of God makes his children more fruitfull of all good works; and as in the great sweating sicknesse in England, their friends would stand by them, and strike them over the faces with sprigs of Rosemarie, to keep them awake; the poor souls, faint and full of pain, would cry out, O you kill me, you kill me; but yet they must doe it, or else they killed them indeed, for all that slept, died: so when Gods hand is upon us in affliction, wee are ready to crie out as they did, O you kill me,

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you kill me; but God doth it for no other end, but to keep us waking, lest wee sleep in our sins, and dye of our sleep.

This Act shall end with the similitude and sound of a trumpet, as *Austin* hath it, *Tuba du Filis malleo Christianum cor in Deum pressurari plagis extenditur*: we must be beaten with the hammer of affliction, that we may be made trumpets of Gods praise, in a free profession of our love to him: so it is with the Spouse here, the watch-men found her before shee was lost, *Lupi Mocrin videre priores*, they smote her, and thought to have made her dumb; but as the Greek Proverb is, they took a wrong course for that, when they took a *Grashopper by the wing*; for I think she never sang a sweeter dittie in a sweeter note; and tell me, doth not this sound become one of the silver trumpets of the Congregation, *I charge you, O yee daughters of Jerusalem, if you find my welbeloved, tell him, that I am sick of love.*

Well then, is affliction an incentive of divine affection? Give me leave to draw hence a three-fold use; 1 for Instruction. *Tully* scoffes at *Verres*, as effeminate and illiterate, that took notice of the Springs approach, *Ex rosis, non ex stellis*, like an Epicure, not an Astronomer: but how many hoggish Gadarens are there, that count those the spring-tides of Gods favours, not when they enjoy the light of his countenance, but when his steps drop fatnesse, and their

τὴν αἰσθητικὴν
ἐνέργειαν.

their corn and wine encreaseth? but neither doth prosperitie make a Christian: the whore of Rome hath clothed her family in scarlet, as well as the valiant woman in the Proverbs, and is bold to make this a note of the Church, as though she had clipt the wings of Prosperitie, as the Athenians did of Victorie, that it could not flye away, as though she had removed that same *πυλινδρον σφαῖραν*, the rolling globe from under Fortunes feet, as the Romans did once, & bound her Empire with chains of Adamant, as *Dionysius* in *Ælian*: as though shee had made her nest among the stars, and exalted her throne above the region of mutabilitie, and shou'd sit a Queen for ever: but foolish Rome, that builds upon the Crows chattering, *All shall be well*, as though that were *Apollo's* bird, and this *Apollo's* Oracle, and will not hear the voyce of the mightie Angell, crying, *It is fallen*; it shall certainly, and therefore in heaven already, *It is fallen*. Nor doth advertitie mar a Christian: *Diogenes* said of the Megarensians, that it was better to be *their* sheep, because he saw them in warm fleeces, *than their* sons, because hee saw them ill clad: and some foolish women, in *Jerom*, were wont to say; That is a Manichee sure, when they saw one pale and sad: and the Barbarians concluded in their countrey mood and figure; there is a Viper, therefore that is a murtherer.

I will not answer them, as *Basil* doth the

ὅτι αἱ πᾶσαι ἡ-
λῶσιν.

καὶ οὐκ ἔστιν.

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golden bags, doe you think? Did not they give him light in the shadow of death, better than *Noahs* Carbuncle, which they say, hee used for light, while he was shut up in the Ark? *When Cyrus, in Xenophon, had given Artabazus a cup of gold, and Chrysanthus but a kisse, but in token of speciall favour, Artabazus complained, that the cup hee gave him was not so good gold as the kisse he gave Chrysanthus.* I am sure a Christian rejoyces more in the pledges of Gods love, his spirituall blessings, than if hee should give him all the treasures in the world: to bee able to say, God is mine, is better than a thousand mines of gold. Why then let them drink nothing but worm-wood all their life long, as *Herodotus* of the Assyrians, *When they dye they shall swim in honey:* and as Arabia is called *Felix*, though no other commend it, because it alone hath frankincense; so let a Christian send forth the sweet incense of supplications, and such frank confessions of love, as the Spouse doth here, and I will be bold to charge all the daughters of Jerusalem, to arise and call him Happie, and thrice Happie, and I presume the vault of Heaven will rebound the eccho back again into his bosom, and you may hear it there Happie, and thrice Happie.

But if I cannot know Gods servant by his fair liverie of outward things, how shall I know him then? Love is the Diadem, saith *Chrysostome*, none but the Queen must wear it:

Love

ταπεινὸν ἔργον
ἐστὶν ἀγαπᾶν.

SERM. 2.

διὰ τὸν ὅτι
ἀπὸ τοῦ πᾶσι
καμίνου ἀπὸ
βλάψαι δὲ αὐτῶν
διὰ τὸ φίλτρον
τὸ μετὰ τὸ
Χριστὸν τὸ
μετὰ τὸν αὐ-
τὸν ποιεῖ ἡ
ἐν τῇ γῇ ἀλλ'
ἐν τῇ οὐρανῷ.
ἡμεῖς ἀλλήλων.

Love is the wedding-garment, none but the Spouse can fit it. And if little Antiochia have got this Crown upon her head, as hee calls that honour of having the first Christians: if poor Geneva say, I excell in the riches of these graces, those Capernaans that are lifted up to Heaven in the glorie of riches; I will call her *the beloved Citie, the Metropolitan Citie*, for so saith *Chrysostome*, *this shall make her Metropolitan in Heaven.*

But if love make a true Christian, how shall I know that true love which makes a Christian? Before the battell of Leuctra the day comes, said one, that will shew who is a good man: and *The day will shew everie mans work what it is*, saith the Apostle; this day is the day of battell, the day of affliction: the Metallaries use an hazle rod to find gold, which way that enclines, there the veins are, and this they call *Divina virgula*, Gods rod; mark that word, *Divina virgula*, for that is affliction: the King of Aracum, in *Scaliger*, tries her hee means to marrie, by sweating; if they be sweet; then *pari modo exagitatum, & exhalat horribiliter ænium, & suaviter fragrat unguentum*, Dung-hils raked send out a filthy steam, oyntment chased a sweet perfume. The Eagle tries his young at the Sun-beams, if Gods children can outface the Sun of persecution, they are *sincere, sinceris*, according to the proper etymon of the word. The Germans were wont to trie
their

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their children at the river Rhine: I might say in proprietic, that God tries his children now at the river Rhine; but hee doth alway in the water of affliction. The water of Baptism is a cold prooffe of our Christianitie, saith a reverend Divine of ours, but if you suspect any, this is the water of jealousie;

*In streams of Rhine the Celts bold,
Their tender children did enfold.*

Like that in the Law, if any be not sound, his thigh will rot that drinks this: *Hee that boasts of Baptism, and cannot brook this, doubtlesse hath a cold bath, as Jugurth told them that dragged them thorow the channels in a cold winter night: he that shrinks in this, defiles the water of Baptism worse than that Constantine did, who for such a thing was surnamed Copronymus: and let them, let them inherit the name of Copronymus, for they have lost the name of Constantine.*

And now, methinks, I have let loose a curst doctrine that will flie upon some of you, I am afraid, & I cannot rate him off: for a third part of the inhabitants of this Ile were once called *Pi&ti*; and I fear the proportion is not diminished: there were women in *Clemens* his time like Egyptian Temples, *verie Gypsies*, painted without, and spotted within; varnish without, and vermin within: as there be Christians as black within as Gypsies, though they cannot juggle with the world as Gypsies doe, like

R Callipolis,

Θαρσύνετε Κέλ-
ται ποταμῶν
Ζηλῶμεν Ῥά-
την τέχνην τα-
λας διέναι.
ἡγεῖσθαι, ὡς
ἐν ἡμέρᾳ
τῇ βελαντινῇ!

αἰγυπτιῶν
ὡς ἀλυσσάμε-
νοι

SERM. 2.

ὁνομαζομένης ἐστὶν,
τὸ δὲ ἕρποντος ἐστὶν
καὶ τὸ
πλείονος μίμοι
ἢ πολίται.

ἀδελφὰς ὧν ἐν
λαοῖς.
ἀδελφὰς ὧν ἐν
αγγέλοις.

Callipolis, that Citie silver-pin, fair a far off, but when you come to it, nothing answerable; you may find a filthy Toad, they say, under the stones of the Temple; as hee said of the bough, *Many have a name that they live, but are dead,* like the Church of Sardis: and perhaps as *Julian* said of them, *More Imitators than true Citizens.* Many were they to chuse their religion, if the true Church were under the crosse, would be sure to baulk her; they like well of *Religion without expence*, in *Rasil*; and *A Gospel without charges*, in *Nazianzene*: but if it grow costly, it is none of their money: and it may be they know not that Bee-hives are plaistred with the juyce of bitter and unfavourie herbs, and the Church with affliction, of purpose that such vermin as they are may not creep in: many that are in also, if the Church grow cold once, will soon make an errand to go out of Gods blessing into the warm sun-shine.

The sons of God once fell in love with the daughters of men, because they were fair; and the sons of men may make love to the daughter of God, the true Religion, when she hath a good portion of peace and prosperitie: and it is to bee feared, that since Kings have been nursing fathers of the Church, and Queens nursing mothers, as the Prophet speaks; many kisse the child for the nurses sake, as the proverb is: but they that think they loved in earnest, and yet fall off, know not, to speak with

Clemens,

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Clement, the divinitie of love. We trie metall by knocking, if it sound well then, and hee wondred that men were not tried so: God doth, and yee may know what metall these men were made of, earthly minded men, like that earthen vessell in the Poet, *Vitium sonat percussa*: *Christ came to bring a sword into the world*: and *Nazianzene* saith, *The sword distinguishes the faithlesse and the faithfull*. A lively picture, and so an artificiall Christian, with their witchcraft of hypocrisie, as he calls it, can hardly be discerned for a picture, by the eye; *But to them that come near it seems as it is*: glister may go for gold, till you bring it to the touchstone: & therefore Satan was his crafts master, when he solicited God to touch *Job*, *Put forth thy hand now, & touch all he hath*: a wicked man thus touched would curse God and die, as the Chinois whip their Gods when they doe not please them. Well then, those that love God no longer than they have *blandimenta Dei*, as *Salvian* terms his blessings; & are like that *Lapis Chelidonius* which will retain his vertue no longer than it is enclosed in gold; those shallow and swallow Christians lightly come in prosperitie, and lightly gone in adversitie, were but Christs summer friends: like them in the Philosopher, *Not their own friends, but the friends of profit*: and like him in *Clement*, *Not his, but his riches kinsman*: *Judas* was kin to the bag, hee was not kin to Christ: these

SERM. 2.
το εἶναι τῆς
ἀγάπης.

τὴν ἡ μαχαιρά;
ἀποτιθέμενον
τὸν πιστὸν ἐκ
τῆς ἀπιστίας.

αὐτὸν ἐστὶν ὁ
μαχαιρὸς ἡ οὐσία
ἐστὶ οὐσία.

οὐκ ἐστὶν ὁ
ἀλλ', ἀλλὰ τῆ
ἀγαπῆς οὐσία.
ἐστὶν ὁ ἀγαπῶν, ἀλλ'
οὐκ ἐστὶν ὁ ἀγαπῶν
ἑαυτοῦ.

SERM. 2.

wasps that make such musick about the gally-pot, shew it was but the hony they came for. But would we approve our love to Christ? let us say as that mayd in *Plutarch* which being to be sold in the market, when a chapman asked her, wilt thou be faithfull if I buy thee? I, said she, *etiamsi non emeris*, that I will, though you doe not buy me: so let us be faithfull though Christ do not hire us, though he do not buy us with his blessings: and as the Scholar told his Master *Antisthenes*, that held up his staffe as it were to beat him out of his school: strike me Sir if you please, said he, but you shall not find a staffe of so hard wood that shall beat me from you; and with *Joh*, though thou kill me, yet will I trust in thee; and with the Spouse, I am not sick of wounds, though you may think so, because the watch-men wounded me; but I would have him, and you, and all take notice, that I am sick of love; *I charge you, o yee daughters of Jerusalem, if you find my welbeloved, tell him, that I am sick of love.*

The second Use may be for encouragement against afflictions. Among all that have their portion in the lake that burns with fire and brimstone, the fearfull are the first, *Rev. 21. 8.* as though that were part of their punishment, to be thrust in formost: but because it is true of this heavenly marriage, that *Plutarch* hath observed of our ordinary mariages, *Scoffers are more troublesome, than they that are seriously instant.*

οι εχθροι
εργασιν ου
δια του
επιστημον.

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stant; and as *Bucephalus* was not afraid of his burden, the shadow only frightened him; so many are afraid of a little ill language, the shadow of the Crosse, which perhaps would bear the Crosse it selfe well enough, let mee begin with them; but you will put *Austins Quere, & quis est qui Christum adhuc irrideat?* Is there any now adayes that will scoffe at a Christian? *Utinam unus esset, utinam duo, utinam numerari possent*, saith the Father: Christ is stoned, saith *Nazianzen*, by many that are called Christians, though no otherwise than heathen images were called Gods, as *Justin* Martyr notes. *Michol* was barren untill her death, for scoffing at *David* dancing before the Ark: I list not argue out of the word, *untill*, (as the *Antidicomarianite* did) but I know not how *Michol* is fruitfull after her death of a scoffing generation. And *Nazianzens* complaint of old, is true now adayes, *Nothing is so delightfull as the deriding of a Christian*; That I may not say *Justin* Martyrs, that applause and preferment waits upon them that can rail upon honest men in handsome language, *καλῶς ὁμιλῶντες*. If my name were *τιμῶν*, Honourable, and I would honour the least in this place, I would not lightly lose it for *ἐμμῶν*, Reprehensible, as the Historian did, by reason of his frequent reprehensions; but I fear mee, if the lot were cast, some of our Tribe would bee taken for guiltie of this crime.

ὡς ἂν οὐκ
τιμῶν ὁ
καλῶς ὁμι-
λῶν τις ᾖ.

R 3

Give

ΑΛΕΞ. ΝΕΥΚΟΝΙΣ
 ΔΕ ΝΕΥΚΟΝΙΣ
 ΝΕΥΚΟΝΙΣ;

The Love-sicke Spouse.

Give mee leave then to speak a word in season; tell me, is not the ground of the quarrell, *ὁ δίκαιος*, the just? and I find it also, in *Wigandus*, one of the titles of the afflicted, is *Justus*, the Just; or, if you will, let the word bee, the Puritan. As *Philip* asked the Eunuch, a little altered, *Knowest thou what thou condemnest?* I say no more, but take heed thou strike not a Schismatick, and a Saint be found to lye a bleeding, and thou to answer for it. I will tell you what *Picus Mirandula* saith in this case (or rather, *Non jam Picus, sed Phoenix*, as *Politian* descants upon his name) I am in an extasie (saith he) to think how prophane men rail upon those now, whom one day they will wish they had imitated, *Quos cum sequi potuerunt, persequi maluerunt*: I will tell you of a Law an Emperour made, that no accusation might bee laid against a Christian, but such as they would, *ἐν τῷ θύματι & δίκῃ*, maintain before the Judgement-seat, as *Justin Martyr* reports it, and learn then to lay nothing to their charge, but what you may avouch, *ἐν τῷ θύματι &* before the judgement-seat of God: & if any Athenian be present, let me put them in mind, that the Athenians scoffed once at *Sylla's* wife, & it had well nigh cost the razing of their Citie, he was so provoked with that indignitie; and think it not a safe thing to scoffe at the Saints of God, the Spouse of Christ.

But shall any that bears the glorious name
 of

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of Christ, bee afraid of a word ?

How great a pain, not to be born,

Comes from the prick of this small thorn !

Then might they scoffe indeed, as they did at *Julian*, that was moved with such blasts, *Scomata nostra ferre non potes, quomodo feres Persarum tela ?* Shall wee bee like those women in *Tertullian*, *pudoris magis memores quam salutis ?* like *Pompey's* Souldiers, that were afraid to lose their beautie, more than to lose the victorie ; and therefore *Cesar* overcame them by this stratagem, *Feri faciem miles : or shall we think to escape it ? Expeſtabo scilicet dum quicquam malevolentia sacrum sit, cui nec Rutilius sacer fuit nec Cato ?* Christ was a wine bibber with them, and *David* was the drunkards song, and shall wee escape ? Let *Austin* resolve you, *quisquis illa sublimia precepta (wonderfull commands, as Justin Martyr stiles them) implere voluerit, incidet in eorum sacrilegam dicitatem, & ab illis qui sanari nolunt insanus vocabitur.* but we fear lest that honorable name of our profession receive some blot by this means *Imo dum sumus blasphemetur, saith Tertullian excellently, sed in observatione, non in exorbitatione disciplina : ista blasphemia martyrii affinis, quæ tum me testatur esse Christianum, cum propterea detestatur.*

Let us then be *edomita fronte ad crucis opprobrium*, as *Austin* speaks, or else I dare boldly say, the crosse in baptism will prove but an Idle

cere-

SERM. 2.

οὐκ ἔστιν ἡ
πίστις ἡ ἀλη-
θὴς ἀπὸ τοῦ
καὶ τοῦ

ἡ ἀληθὴς
ἐστὶν ἡ ἀληθὴς

SERM. 2.

οὐ γὰρ ἢ γὰρ
πῶς γὰρ ἡ τῶν
πῶς ἡ τῶν.

ἐκκαλεῖται
ἐκκαλεῖται.

παῖδες τῆς
ἐκκαλεῖται.

διὰ τὴν ἀρετὴν
ἐκκαλεῖται ; ἡ τῶν
πῶς ἡ τῶν.
πῶς ἡ τῶν.
πῶς ἡ τῶν.

ceremony : let us bee like the Scythian that went naked in the snow, and when *Alexander* wondred how he could endure it, as hee said, so let us say, *I am not ashamed, for I am all forehead*: like *Janus*, whom the Heathen made with two foreheads, because he was the most innocent of all the Gods, and had no crime reported of him, *ut esset tanto frontosior, quanto innocentior*, as *Austin* wittily gloses : let us count *accusations* our *glorie*, in this case, with *Chrysostome*; and say with holy *Job*, If mine adversarie should write a book against mee; I would take it upon my shoulder, and bind it as a crown to my head; let us think they doe but according to the *Attick* phrase, *Wash in fairer with such aspersions*: let us think our selves watered with them, & grow more fruitful. *Why be we watered? to bring forth fruit*, said *Basil* of the water of Baptism: let us know it is a piece of Gods husbandrie, for this purpose, *to dung us* with reproaches, that we may prove a richer soil for grace, as *Nazianzene* alludes to the Parable of the barren fig-tree, dunging is the last remedy against barrennes. I will end this with the words of *Frederick* the third of that name, Emperour, when hee passed by Florence, and beheld the flourishing wealth and honour of *Cosmus*, *O quam multa convitia & contumeliosa verba pertulit, surdaque aure transivit, donec ita locupletatus est!*

If there seem but little difference between a
blast

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blast and a blow, in some mens understanding, I dare say you shall see but little in a Christians undergoing; for though he will not pray with him in the Tragedie, that it may rain calamities, nor with *Clemens* his Gnostick, *Give mee calamitie, that I may glorie in it*; nor with *Theodosius* his Foot-man in *Austin*, *Se velle fulminari*, that hee would bee stricken with the thunder-bolt, meaning that golden one which hee saw the image of *Jupiter* holding in his hand, and on that manner begged it of the Emperour: yet will hee not fear to say with the Psalmist, *Correct mee, o Lord, but not in thy wrath*; and as *Nazianzene* sweetly, *Come when thou wilt, and prick mee where thou wilt, but wound me not with spear*: and with him in the Comedie, to his Love about to strike him, *Non metuo ne doleat quod tu ferias*: and hee scorns the world, that thinks to sit heave on him in disgrace, or persecution, or death, as the Bull in the Fable did the Gnat that sate upon his horn, and asked him if he would be beholding to him if he flew away, and eased him of his burden. For what is disgrace to him? as hee said, *in faciem sepeli*, burie mee with my face downward, if you will, said hee to them that asked him how he would be buried, for I know that when the Macedonians come, all things shall bee turned topsie turvie: and hee knows that when Christ comes, all such misprisions shall be rectified. Or what is persecu-

S

tion?

*ὁς πειρασθῆναι
καὶ λαλῆσαι ἐπι-
θυμῶν.*

*καὶ τὸν πόλεμον
μὴ φοβῆσθαι, ἀλλὰ
ἐξουθενῆσαι.*

SERM. 2.

ἡ ἀγάπη οὐ δύ-
ναμις, ὅτι δι'
καλλιστηνται,
ἔκ.

ἡ πόσις
ποσέσται.

ἡ πόσις ἐστὶν, ἡ
πόσις ἐστὶν ἡ πόσις.

ἡ πόσις ἐστὶν
ἡ πόσις ἡ πόσις.

tion? resolutely *Justin Martyr*, *Do your worst*, saith he, *doe your worst*, but this I will tell you, you may put all that yee are like to gain by the bargain in your eye, and weep it out again. Excellently *Tertullian*, *Nihil sentit crus in nervo quando animus est in celo*. But you think to put a terrible vizard upon death, and scare a Christian? No, no, call him if you will, *The most terrible of terribles*, that hee may seem in such tragicall buskins, the tallest son of *Anak*, the King of fears; *Nazianzene* will challenge him, *Devour me, devour me*: *Basil* will tell you, that the most cruell martyrdom is but a craftie trick to escape death, *to passe from life to life*, as he speaks. If he wot the way, that was the way, and said to the theefe upon the crosse, *This day shalt thou be with me in Paradise*; Beloved, it cannot bee a dayes journey between the Crosse and Paradise. Excellently *Prudentius* of those two Martyrs, *Scripta sunt celo duorum martyrum vocabula, aureis qua Christus illic annotavit literis, sanguinis notis eadem scripta terris tradidit*: Their names that are written in red letters of blood in the Churches Calendar, are written in golden letters in Christs Register, in the Book of life. When the Romans did immortalize their Emperors, as they called it, they brought one to swear that he see him goe to Heaven out of the fire, as *Justin Martyr* tels us: but I think I see those blessed souls of Martyrs flie to Heaven;
like

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like *Elias* in his fierie charriot, like the Angell that appeared to *Manoah*, in the flames; and well therfore may a Christian say to all his enemies, as *Socrates* of his, *They may kill me, but they cannot hurt me*: or if you will give me leave to give the English, *They may take away my head, but they cannot take away the Crown which the righteous Lord hath prepared for me.*

For who shall separate us from the love of Christ, saith the Apostle? shall tribulation, or distresse, or persecution, or famin, or nakednesse, or perill, or sword? Nay, in all these things we are more than Conquerors, through him that loved us; for I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, in Christ Jesus our Lord. See here (one of the best sights that is, say they) a gallant ship well rigged, comming full swoop into the haven; a goodly man in the full sail of faith; the waves of persecution, famin, sword, perill, death, like curs bark at this royall ship; but the Red Crosse aloft looks down upon them with disdain and scorn, and Love, the Pilot in the stem, will not vouchsafe so much as to look at them at all, *oculosque sub astrate-
nebat*: and if I may read his thought in his look, hee smiles (I ghesse) in remembrance of

*ἀνταρτίαν μὲν
δυνάμει, ἐλπίδι
καὶ οὐδὲν
ἄλλῳ.*

ἀντιπροσώπων.

SERM. 2.

Οὐκ ἔστιν, καὶ οὐκ
ἐξ ἡμῶν ἄνθρωπος.

that ship the Disciples were in when the storm overtook them, and sayes within himself, as *Austin* of that, *Quia fluctus insurgunt, potest ista navicula turbari; sed quia Christus orat, non potest mergi: Bee of good courage, for thou carriest Caesar: and so the Chapter ends, and the vessell is in harbour. And this is her condition here, the watch-men they wound the Spouse, but she won the day, and this is her song of triumph, Dicite Iō Paan, & Iō bis dicite Paan. I charge you; O yee daughters of Jerusalem, if yee find my welbeloved, tell him that I am sick of love.*

I have answered the servants of war, the Souldiers, what shall wee doe? and now, mee thinks, the sons of peace take the question at the bound, and reflect it back again into my bosom, as they did to *John, Master, what shall wee doe? Excellently Cyprian, In persecutione militiam, in pace conscientiam coronari; A good courage in persecution, in peace a good conscience wears the crown: and this is the third and last Use for Caution, in the use of our prosperitie. Nazianzene tels a pitifull storie of an old man that burnt in the midst of the water, and his Preface to it is this, Shall I make the auditorie weepe? I can tell a storie as pitifull as that of *Nazianzene*, of some that freeze in the midst of the fire, but I dare not presume to draw tears from this Audience: Our fathers bought gold of Christ at an hard rate; tried in the fire, and yet were rich in zeal and*

ὁ δὲ δὲ καὶ
τοῦ δὲ δὲ καὶ
τοῦ δὲ δὲ καὶ

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and affection; wee sit rent-free upon the Gospel, it costs us nothing, and yet we grow verie beggars, and may hear that of the Poet; *Quod habes illius, illius quæ spirabat amores*: Many of us come to Church, as those foolish women in *Austin*, that drest themselves fine, and went to the Capitoll, and sate there all day long, and thought *Jupiter* was in love with them: many that are hift off the stage for grosse hypocrites among men, act a part of a Christian here, and think God applauds them, like him in the same Father, *Doctus archimimus jam decrepitus senex quotidie in Capitolio agebat, quasi Dii libenter spectarent, quem homines deseriant*. In stead of that *pœnitentia verrens & radens*, as *Tertullian* calls it, we have a little weeping, perhaps from the eye outward, as he speaks. We think to make all our reckonings straight with God, with a *Lord have mercie upon me*, on our death-bed: but as the Crab, when hee had given the Serpent his deaths wound for his crooked life, and then saw him streak himself out, *At oportuit sic vixisse*, it is too late now, you should have lived so.

The genuine Christian had rather enjoy the light of Gods countenance, then the shadow of a great man: and if a Princes favor should intercept it; *Alexander* the great came between the *Cynick* and the Sun, he desires no other preferment but liberty to enjoy it: he

SERM. 2.

εὐ γὰρ οὐκ εἶ
Θεμιστοκλῆς.

ἡ γὰρ ἡμεῖς
ἐκλιπόμεθα.

ἡμεῖς, ἡμεῖς.

ἡμεῖς Θεμιστο
κλῆς, ἡμεῖς
Θεμιστοκλῆς.

suffers them that list to scramble for all that the world calls gay, but will scarce let fall a look upon them himself, much lesse stoop an inch below himself, as *Themistocles* bid his friend take up those bracelets which he espied on the ground, *for thou art not Themistocles*, for thou art not a Christian, he smiles at their jollity who if they scrape a little pelf together think themselves the only happy men, and esteems their folly-like Caligula's who levied a great army to subdue the East, as he pretended, but when they should have taken ship, commanded them to gather pebble stones and cockle shels, and such like Merchandise upon the sea shore, and so returned proclaiming: *Hæc sunt spolia Orientis*: or like the foolish Prior in *Melancthon*, that rold his hands up and down in a basin full of Angels, thinking to have charmd his gout so: he finds all other things, *a cold armesfull*, as she said of her dead Spouse, beside Christ: and therefore as ye see upon dores where the Court hath been, For the Prince, or the like, so he hath written upon all the rooms in his heart, *For Christ*: he thinks him only worthy of his, *I have found, I have found*, and if he enjoy him cries out, as the Persian King did in his dream, *I have Themistocles, I have Themistocles*: he rolls his name like some sweet bit upon his tongue, and his lips are like a thred of scarlet, as Christ said his Spouses are: red like scarlet, with tal-
king

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king of nothing but Christ crucified, and thin like a thred, not sweld with other discourses, which are the two commendations of the lips, that I may play the Critick after our Saviour Christ, who seems like an amorous lover to have observed both when he saith, thy lips are like a thred of scarlet; and no doubt you may find Jesus written in his heart in golden letters, as they tell of *Ignatius*: he thinks his eyes never go to a feast, but when they behold his beauty: *Tigranes*, in *Xenophon*, comming to redeem his father and friends with his wife, that were taken prisoners by *Cyrus*, was asked among other, what rancome he would give for his wife: he answered, he would redeem her liberty with his own life: but having prevailed, as they returned together, every one commended *Cyrus* for a goodly man, and *Tigranes* would needs know of his wife, what she thought of him: Truly said she, I cannot tell, for I did not so much as look on him, or see him: whom then (said he wondering) did you look upon? whom sh^d I replied she, but him that would have redeemed my liberty with his own life? so a Christian esteems nothing else worth the looking after, but Christ who hath redeemed him; hee is the covering of his eyes, as the Scripture speaks; nothing is sweet without him: as *Austin* loved *Tully* before his conversion, but not so much after, *quia nomen Jesu non erat ibi*: and as the Jews throw

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throw the Book of *Esther* to the ground before they read it, because the name of God is not there, as their Rabbins have observed; his heart *rests in him*, according to the nature of true love, as *Zanchy* conceives it intimated in the Greek word ἀγαπᾷ, to love, from ἀγαπάω, to rest much, and the Hebrew word אהב, which ends in *litera quiescenti*: in a word, all his actions are but interpretations of this Text, *I charge you, o yee daughters of Jerusalem, if yee find my welbeloved, tell him, that I am sick of love.*

But as *Linacer* said, when he heard the fifth chapter of *Matthew* read, and the rest of our Saviours Sermon upon the Mount, *Aut hoc nomen est Evangelium*, &c. Either this is not Gospel, or we are but few of us Christians: our souls may well be termed *luxa*, from coldnesse, and hee that would exhort to love, must doe it in the Apostles words, *Follow love*, as *Chrysostome* glosses, follow it, for it is fled away, and hath forsaken the earth: wee have many now like those simple men in *Austin*, *qui laudant in igne lucem, ardorem vituperant*: that are ready to say with him in the Comedie, *Bonum est paulillum amare, imo totum illud amare non est bonum*: they cannot away with this *sick of love*: for earthly things we can, such as fast and crie, give, give, as fast as the horseleeches daughters, and remain as unsatiable as the fire, that saith not, *It is enough*: we build higher and higher

in

ἀγαπᾷ τὸν
ἀγαπᾷ.

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in our ambitious thoughts, as that proud generation did after the flood, *Desiring to joyn together the things that will not be joyned*, as *Chrysostome* speaks, *heaven and earth*. We gape in our covetous desires, as some foolish fellow made the picture of a grosse Non-Resident, with a living in one hand, and a living in the other, and yet his mouth gaping wide for another: like *Alexander*, whom the Scythian Ambassadour told, that if he held the Eastern Empire in the right hand, and the Western in the left, yet hee would not be content; like a child, that must have both his hands full of his break-fast, and yet cries for more; for such a picture would his be, if *Apelles* should have represented him holding a Globe in each hand, and yet weeping, when hee heard the Philosopher reason of another world, because he was not Master of that too. But for heavenly blessings, we are as reasonable, as they say School-boys are, that care not how little they have for their money; a little Religion, a verie little upon the knives point, will serve our turn: we soon crie out, as one of the first Jesuits did, when he thought himself full of Revelations, *Satis, Domine, satis, &c.* Christ himself is soon tedious to us, we cannot live well with him, though wee know wee cannot live at all without him, as the Roman Senator said of women; wee had rather shake him off, than shackle our selves in so many services, to please

T him;

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ἰωάννης δὲ
λοῦτος ἐν κοί-
λῳ τῷ πυλῶ-
ντος καὶ α-
δα, οὐρανὸν ἐν
γῆ.

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him; walk circumspectly, pray continually, mortifie the flesh, be holy, sober, chaste, &c. if you mean to come to Christ, nay rather let him goe, *Non emota tantæ pœnitentiam*, as hee said. Nay, if any make more hast to run the way of Gods Commandements, it is *Jehu's* furious march presently, and their soul is troubled for the chariots of *Aminadab*, as the old Translation reads it; a forward people, as the word signifies: and as dogs that let men amble a fair pace quietly, but if they gallop, though their errand bee of importance, and to the King perhaps, bark and flye at them, and at the Moon, not so much because shee shines, for that they see alway, but because by reason of the clouds hurried under by the winds, she seems to run faster than ordinarie; so these men rail at those that make any speed more than common, though their haste be of great importance,

ἐν τῷ οὐχ ἰσχυ-
ρι, ἐν τῷ βασιλεῖ,
ἀλλὰ πρὸς τὸν
Χριστὸν.

To sacrifice they run not, nor to war,

But for the God of souls themselves prepare.

As it is in *Homer*, though it be to the King of Heaven: but what thinks a Christian of all these difficulties? Lovers purses, as well as their tongues (as *Plutarch* hath observed) are tied with Purslain leaves, that soon slip, they mean not to spare for cost; and therefore resolve, *Not to think any expence too much, though they do, that refuse to take on them the yoke of God, as Clemens. Non sunt omnibus onerosa tolerantibus,*

sed

οὐχ ὑπομένοντες,
ἀλλὰ τῷ ὁ
θεῷ ὑπομένοντες τὴν
ἐν τῷ ἀλά-
τῳ ζυγόν, τὴν
τοῦ Χριστοῦ.

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sed tolerare nolentibus, as Salvian: & with Austin, Lewis sarcina Christi, et si angusta est paucis eligentibus, facilis tamen omnibus diligentibus:

This love, this divine love is like a rod of Myrtle, which as *Pliny* reports, makes the traveller that carries it in his hand, that hee shall never be faint or wearie.

But whence is our coldnesse? Wee say it is pitie that fair weather should doe any hurt; but I am afraid our prosperitie is guiltie of our untowardnesse, and perhaps God had need to come among us to reformation, as that Abbot in *Crusius* to his Covent, in a coat of mail: and the Spouse of Christ would please him better, if shee were *Hasta compita*, according to the manner of the Roman Spouses: and wee might call to affliction in the words of Christ, as *Cassiodore* applies those in this book; Arise, ô North, and come, ô South, and blow upon my garden, that the spices thereof may flow forth: I say no more but this in generall to everie one, as *Tully* writes to his friend, *Si me amas, quantum profecto amas; si dormis expergiscere, si stas ingredere, si ingrederis curre, si curris advola:* if wee love Christ so much as wee shew for, let everie one mend his pace in religion: and since God hath brought us into a land that hee had espied for us (as the Prophet speaks of Israel) flowing with milk and honey, which is the glorie of all lands (at this time especially) for peace and prosperitie,

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let us remove our tents, as the Israelites did in the 33. of Numbers, from Mithkah to Chaf-monah, from sweetnesse to swiftnesse, as the words signifie; from the sweetnesse of Gods favours, to swiftnesse in running the way of his Commandements: O how should Christ delight to walk the streets of our Cities, if they were paved with the love of the daughters of Jerusalem!

In particular let us beware of two things: 1 That we forget not the affliction of *Joseph*. The religious King *Numa* built a Temple, which he called *τὸν αἰσίου καὶ εὐλαβίου ἱερὸν*, That faith and peace might dwell under the same roof: and if there be but a wall of separation between these two, *Templum Concordiæ* will prove but *Opus Vexcordiæ*, as that was termed: I pray God that peace doe not play the Sophister in the world now adayes, and partaking of the nature of cold, freeze Heterogeneals together, Papists and Protestants in the neereft bonds, and straiten the bowels of brethren one toward another; and so prove like oyle, the Embleme of it, *Insania venenum*, as *Anacharsis* called it, because he had observed at their games, as soon as they had anoynted themselves with it, they that were loving to one another before, fell to fighting and wrestling. Two earthen pots floating in the water, with this inscription, *Si collidimur, frangimur*; If we knock, we crack; were long ago made the Embleme of England
and

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and the Low-Countries; but may now bee extended to all Christians. The Jews observe out of those words, *Hos. 8. Aquila super domum Dei*, that Eagles have alway been ominous to the Church: and now the Turtle mourns, griped in the talons of the Imperiall Eagle: two unisons in Musick strike one, and you shall perceive the other stir, as it were affected; and if there were a sympathy of our affections proportionable to the Harmony of our Confessions, it would be so with us in our brethrens case.

Consalvus a Spanish Bishop and inquisitor, wondred how the protestants had that Commandement; thou shalt love thy neighbor as thy self, so indelibly printed in their hearts, that no torture could blot it out, and make them confesse and betray one another: And the Jews in their very nuptiall feasts, and mirth break a glasse, with wine in remembrance of *Jerusalem*; saying, when they throw it down, thus was *Jerusalem* broken; and what they spill in wine, they fill with teares: And if any now will say he is a Christian, and yet is so unnaturall that he can see his brother Germans in the faith suffering, and yet not be sorry: I will say he is but a sorry Christian: Me thinks I see a Frenchman comming to the Magistrate that bears not the sword in vain, and saying as the Macedonian in the vision, to *Paul*, Come and help us; and I ghesse by

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his

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his countenance; he would be loth to go away with *Cains* answer : Am I my brothers keeper? me thinks I see Religion (now if ever in that ragged garment of the picture) fall low at the feet of Majesty, and her speedy whispers out of the dust, the Defender of that Faith is a more glorious title then Beauclark: That according to the custom of the Suevians, *honoratissimum assensus genus Armis, laudare*, that *Rodolphus* the Emperor, was innobled by this Epitaph, *Ecclesia cecidit*: that *Beati pacifici* breaks out of our Saviours mouth like lightning out of heaven indeed, which clears the ayre alway, but doth not alway melt the sword in a mans scabberd : that *Salomon* was *Jedidiah*, Beloved of the Lord, because he built the temple of God : and so *David*, because he fought the battels of God: was *David* beloved, & that without restriction, because he was beloved of God, and of al Gods people also because he went out and in before them: that *Salomon* was *Davids* son, and therefore his peace must needs be daughter to his war: and now she is risen, and I cannot tell you any news of the answer: but she seemd to mutter something as she turn'd aside; and by moving of her lips I guesse the sentence was that which the subtil woman of Tekoah said of *David*, when she had dealt with him from *Joab* the Captain of the host, about the reducing of his son *Absalom*, as in her entry; *help o King*, so

now

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now in the parting, My Lord the king is wise as an Angel of God, to understand all things that are in the earth : and thus it becomes us to think : but this naile must be fastned by the master of the assemblies.

But this I had almost forgotten ; she left a message with me for you my brethren, what aid she desires at your hands, and this it was : *Weep for us*, that sentence likes me well for you, that he said of himself, *I have now it, but weeping* : weep for them that bleed for Christ, that did both weep and bleed for them and thee : Fast for us : the Tarentines in *Ælian*, held a feast which they called *Jejunium*, the Fast, because the Rhegini succoured them, being almost famished in a siege, with that which they spared in everie tenths dayes fasting : *Decima, ut diversifias*, say the Rabbins. God knows whether our fasting might occasion them a feast, or not ; but sure if wee could fast, they could not but fare well : Pray for us above all, pray for the peace of Jerusalem, that our sons may be as plants grown up in their youth, that our daughters may be as corner-stones, polished after the similitude of a Palace, that they may be Royall and Palatine stones ; that these Halcyon dayes of peace may continue for the Kings-fishers to build and breed in ; for the Ministers of God to build up the Church, and beget many sons and daughters to God. And having thus published this Brief from her, she gave

οὐδὲν ἔτι οὐ-
δὲν πάλιν δὲ
ἔτι.

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ἡμεῖς τῶν τραυ-
ματων.

ἐν γόνατι.

δυσωμῶν ὁδῶν.

gave command also, that I should stir up your charitie. Let us then be like the Patriarch of Constantinople, that had a cushion alway carried before him, so frequent he was in prayer; or rather be able to shew those wounds of the knees, that Nazianzene speaks of: let us be like that figure in Heaven, which Astronomers call, *In the knees*: let us with an holy impudence, as Basil speaks, *make God ashamed*, that he cannot look us in the face, if hee doe deny our importunitie: let us with an holy violence say with Jacob, I will not let thee goe, untill thou give a blessing to thy Churches.

And to conclude this in the words of *Austin*, in a like case, *Adjuramus vos ergo fratres, per ipsa viscera charitatis, per Christum Dominum nostrum, per mansuetudinem ejus adjuramus vos, tempus enim est ut impendamus in eos, magnā charitatem; hortamur medullas charitatis vestrae, fundatis ad Deum preces pro illis*. I know the Souldier scoft at *Flaminius*, that was holding his hand up to Heaven while the Armie was fighting; and, rash *Minutius* at wise *Fabius*, that intrencht his Armie for safetie on the mountains, What will he carrie his Armie to Heaven, said he, will he interpose a wall of clouds between him and *Hannibal*? But *Hannibal* said to his Souldiers, that he was afraid of a storm from the cloud upon the mountains: but our eyes are lift up to the mountains, from whence commeth our salvation; *Moses* must be

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be upon the mount, and pray that *Josuah* may prevaile in the valley; we must carrie our Armie up to Heaven, if we would be safe. The Romans punished one that was seen looking out at his window, with a crown of roses on his head, in a time of publike calamitie; and *Uriah* refused to goe down to his house, to eat and drink, and make merrie with his wife, because *Israel* and *Judah* abode in tents, and his Lord and the servants of his Lord were incamped in the open field: and is it not a shame for us at this time, to crown our selves with Rose-buds, to stretch our selves upon our beds of Ivorie, and please our selves with a full dream of unchangeable prosperitie, which comes thorow the Ivory gate, as *Homer* speaks, without any remorse, or remembrance of the afflictions of *Joseph*? were it not wisdom for us, that are but of the lower house, to grant a Subsidie of sighs; for us that are but of the Cōmon Councell, to take order for a presse of prayers; for us that are but private Subjects of the Kingdome of Grace, to contribute a benevolence of tears, toward the quenching of those flames, with which all the Churches of God roundabout us are on fire? The Jews have a saying, that since the destruction of Jerusalem, the door of prayers hath been shut; but the door of tears was never shut: were it not wisdom, when our neighbours houses are on fire, to water our couch with tears, and so cast

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wet sheets upon our own head, as they doe in that case, to preserve them from burning: it is not a wooden wall of shipping, as *Themistocles* expounded the Oracle, no, nor a brasen wall, which they say the Fryar would have made about this Iland, that can secure us, unlesse wee make our peace with God, that hee may be a wall of fire round about us.

Let us therefore remove our sins, the fuell of the fire of Gods wrath; let us drench our souls thorowly with the tears of true repentance, that we may draw neer to God with comfort, for otherwise God is a consuming fire, as the Apostle speaks; and let me exhort you to read the desert of our sins, in their desertions; to reckon what we may, by what they do suffer; and so as *Nazianzene* speaks of unmercifull oppressours, *Sow the seeds of wisdom for our selves in those furrows, that the ploughers make upon our brethrens back:* and if wee like that which was once said, & is verie true, *Satius Solem non lucere, quam Chrysostomum non docere:* Better lose the Sun of the Firmament, than the Sun of the Gospell; let us esteem better of the Word: it may be feared, that if the Cocks cannot raise us from our sleep in sin, the drums shall: let us pray with *Iosuah*, that it may stand still in our Gibeon: by vertue of fervent prayer *Elias* is said to have bridled Heaven with his tongue. Let us not boast of our prosperitie. *Scipio* did not think the Com-

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ἡμεῖς τὴν
ἐκπόδην.

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mon-wealth happie, *stantibus manibus, timentibus moribus*, saith *Austin*: and it is a Jewish proverb, *In loco Dagee non est Raphe*, the meaning is to this effect, it is a symptome of sickness, when *Laodicea* is *tepida & gloriosa*, poor and proud, begging and bragging, lukewarm and yet lustie. Let us not be secure, *Initium calamitatis securitas*, saith the Historian; wot you where Calamitie dwels? the verie next door to Securitie: and to end with the Apostle, Be not high-minded, but fear; *Timidi mater non flet*, is a verie prettie saying; the onely way to avoyd Cannon-shot is to fall down flat, they say; and if wee can humble our selves before God, I warrant England, *isus filius*, out of gun-shot: if the Lord should threaten us, as that Captain in *Plutarch*, to turn all topsie turvie: if the decree were already gone out against us, if the plague were begun in the Congregation, yet if wee could, that I may use the words of *Tertullian*, *Preces jejuniis alere*, Make prayers fat with fasting, which now, God knows, are well nigh starved with formalitie, the zeal of *Moses* should stand in the gap, and the prayers of *Josuah* should cause the Sun of the Gospell to stand still in our firmament, till the enemies were consumed. O Lord, though for our sins the earth be moved, and we have long wrestled with thy patience, to pluck a judgement out of thy hand by our iniquities: yet let thy Gospell continue among

*τοιαύτην οὐρανὸν
τὴν τὴν τὴν
αὐτὴν ἡσυχίαν.*

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us, as long as the Sun and Moon endureth; *Loquere ut te videamus*, Speak unto us by thy word, that we may behold the beautie of thy face, *εἰ δὲ αὖτις ἡ δόξα σου*, as he said, *Let that shine, and though thou kill us, yet wil we trust in thee.*

Suffer mee yet a little, but to name the second, to beware lest we fall in love with Gods blessings, and forger our blessed God, especially the Tribe of *Levi*, that had no inheritance among their brethren; that *the Lord might bee their portion*, as *Lucian* of the Priests. *Paul* did not say, Shall robes, or shall riches, or shall revenues separate us from the love of Christ? saith *Chrysostome*; for these are base, not worthy naming: but *Origen* knew us better, *Nos autem utinam*, I wish wee could say, nor pleasure, nor pelf, nor preferment, shall separate us from the love of God: it were well none put aside Christ and a good conscience in the suit of honor, as *Crassus* in *Tully* did *Scævola*, *Equidem cum peterem magistratus, soleo in prehensando dimittere à me Scævola, cum ei ita dicerem, mihi velle esse ineptum*: that none did cast away the nets, when they had caught the crown, with *Peters* Successour; that there were no such Prelates as Pope *Urban* wrote to, *Monacho fervido, Abbati calido, Episcopo tepido, Archiepiscopo frigido*: like him in the Greek Epigram, *Ascend downwards, for thou hast descended upwards*: like the boyish charm, *Out grace in glorie, out grace in glorie*: that none were like that

Οὐδὲν ἢ οὐκ ἔστιν
δὲ.

Ἐὰν ἀνέλθῃς
καὶ πῶς, τὴν γὰρ
ἀνὰ κατέλθῃς.

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that Abbot in *Melancthon*, that lived strictly, and walked demurely, and lookt humbly away upon the ground, so long as he was but a Monk, but when upon presumption of his extraordinary sanctity, which those outward gestures, the silent describers of a godly life, as *Nazianzene* terms them, did seem to promise, hee was made Abbot; as though it had not been the same man, hee grew intolerably proud and insolent, and being asked, confest his former lowly look was but to see if hee could find the keyes of the Abbey. And it is well if there be none, that when they have gotten the keyes of the Church, grow key-cold: if there were any, they should need no other glasse to behold themselves in, than that tree in *Virgil*, *Quantum se attollit ad auras aethereas, tantum radice in Tartara tendit*: but let them that list, warm themselves at the Pontificall fire, till they bee luke-warm, as *Peter* did, let mee burn my wings upon which I should mount aloft to preferment in this holy fire of love and zeal.

When *Mundus*, a Gallant of *Rome*, being in love with *Paulina* a noble matron, could not win her to his will, he corrupted the Priests of *Isis*, to faine the God was in love with her, and would enjoy her such a night; shee came with her husbands consent, and so *Mundus*, under the notion of the God, enjoyed her. How dangerous wil the world prove to the Church, when we take the fruition of it as a testimony

τὰ ἐλάττω
κατὰ θεὸν εἶναι
συναίματα
οἱ σωπῶντες
κύριον.

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ἡρώδης.
οὐ γὰρ τῆς
ἐνυγίας.

μή ναυὶ πολυ-
τοπίῳ ἐν-
τος, ἀλλ' ἐν
ὁδοῦ ἡμεροῖσιν
ἐντολῶν.

of Gods favour, of his presence, that he loves us especially if the Priests be corrupted too: if *Pauls* give way to it, how shall poor *Paulina*, which derives her sap and strength from them, chuse but be entangled? Let us therefore follow the counsell of the Oracle, which was given to the founders of Byzantium in *Strabo*, *Quarerent adem cactorum terra contrariam*, and since the blind worldling will needs flag and flutter here below, let us take not *Enripides* golden, but *Plato's* heavenly wings, and flye up to heaven, for why should wee bee like the woman in the Gospell, that had a spirit of infirmitie, and was bowed downward, as *Gregorie* alludes: Imagin that eloquent Bishop had to doe with you, and took you by the garment, as hee did the Emperour *Anastasius*, and told you this silken cassock, this scarlet cloak, you shall not carrie hence with you; *Not a painted wel-coloured ship, but a good, well-compacted ship, fit for navigation*, as *Nazianzene* elegantly, let us chuse to arrive at Heaven with tattered sails, rather than to ruffle toward Hell with *Cleopatra's* silken tacklings. Let us sell all wee have, and with the Spouses love, purchase this pearl of price, the Lord Jesus: the clownish husbandmen in the Gospell reasoned thus, This is the Heir, let us kill him, and the inheritance shall be ours: but I can tell you a better stratagem than that, Let us kisse him (*Kisse the Son lest he be angrie*) let

us

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us marrie him, and the inheritance shall bee ours.

O that my voyce could reach now to my brethren at the Universities, I would tell them, that among other ornaments of the Academie, at Athens there was a statue of Love, as *Junius* observes; as though there were a peculiar necessitie for such a grace in such a place. This would make us like those Doves in *Basil*, whose wings if they bee anoynted with sweet oyntment, allure all that they come withall to the house; and if our wings were anoynted with this precious oyntment of love, wee should draw many to Gods house, this should make every College like a Pomegranat, everie Student a Kernell, and everie Kernell, as that King wished, a *zōnes*, a *Timothy*, which should *stir up the grace of God* in himself and others: this should make us all seek the glorie of God, not our selves: that should bee the rule and square of all our actions and endeavors, *As the cord is to the builders, which reacheth from one corner of the house to the other*, as *Chrysostome* compares it upon those words: I know the School determines, that an Angell of an inferiour Hierarchy cannot illuminate one of a superiour: and therefore I would not presume to informe, but desire to enflame my reverend Fathers: remember then that the Seraphins, that have their name from burning in love, are an higher order than the Cherubins,

αἰσχρολογεῖν
τῷ ζῷον ὅτι
Θεοῦ.

οἱ τοὶ ὑπερῷοι
οἰκοδομοῦν τὸν
ναὸν: οἱ τοὶ ὑπο-
ταῖοι δὲ τὸν ναὸν
οἰκοδομοῦν.

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bins, that shine in knowledge, and let love create you Seraphicall Doctors. *Thomas* makes *Theologicam Speculativam*, and *Scotus Practicam*, and *Hales, Affectivam*; but a concurrence of all these must make a perfect Divine, whose knowledge shall be animate with affection, and incarnate in action. It is one of *Jeremias* lamentations, that they who are brought up in scarlet should embrace the dung: and the Lapwing is made an Hieroglyphick of infelicitie, because having as it were a little coronet upon her head, she feeds upon the worst excrements. Christ Jesus hath clad us in scarlet, as *Saul* did the daughters of *Jerusalem*, and made us all Priests and Kings to God, and why are we so base to cast our selves away upon these earthly things? Let us rather seek the things that are above (as the Apostle speaks) where Christ sitteth at the right hand of God: let us be like *Thomas*, as the Legend is of him, that when the Crucifix spake to him, *Benè de me scripsisti Thoma, &c.* What reward doest thou desire? nothing answered he, but thy self, O Lord: and as the German women at a siege, when the Emperour gave them leave to depart with what they could carrie, left all their gold & jewels, & went forth everie one with her husband upon her back: so let us count all jewels but *jocalia*, as they are called, and think our selves rich if wee may enjoy Christ; and as they make the statue of *Sardanapalus*,

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Sardanapalm, with these words engraven, *Eat, and drink, and nothing else*, and acting the same with his hand knocking over his head: so let us be like *Simeon* in the Gospell, with Christ in his arms, and a *Nunc dimittis* in his mouth, *Now lettest thou thy servant depart in peace*: or with the Christians in *Clemens*, bidding adieu to all worldly vanities: and ô that some *Simeon Zelotes*, that preacht once in England, as *Nicophorus* hath it: some *Elias*, that suckt fire out of his mothers brest, as *Epiphanius* speaks, were among us, to enflame our hearts with this holy fire of love: or some honest *Herostrates*, that might set this temple a fire with it: O that wee could hear *Paul* in this place (as *Austin* wished) and upon this Text, for I count all things losse for the excellencie of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, & doe count them but dung, that I may win Christ.

I think there is none here, but will be content to accept of Christ, when they shall see him come like a Bridegroom, accompanied with thousands of Angels, and ten thousands of Archangels, with all the glorious Cherubims and Seraphims, to fetch home his Bride, *Ducere uxorem*, according to the proper phrase of marriage, *Mille illum pueri, mille optaverunt puella*: but then it will be too late, as *Pompey* told his *Cornelia*, It is no praise for thee to

X

have

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1511, 1512, &c.
1511, 1512, &c.

1511, 1512, &c.
1511, 1512, &c.

SERM. 2.

have loved *Pompeium Magnum*, Pompey the Great, but if thou cherish *Pompeium miserum*, Pompey the miserable, thou shalt be a pattern for imitation to all posteritie. And as *Themistocles* told his *Amasius*, that slighted his love while he was a mean Citizen, but sought it flattering when he was become a great Commander, *Sero quidem, sed uterque supinus*: so will Christ answer all those that crie Lord, Lord, there; but said here, Wee will not have this man, as it is in the Gospell, he shall not raigne over us.

Away therefore with nice follies, consider what a shame it is, that the rule in *Seneca*, *Ostendam tibi amatorium sine medicamento; si vis amari, ama*, should bear exception only in Gods love to us, which wee repay with hatred, as *Alfonsus* King of Arragon concluded, when the verie question had been debated before him, upon occasion of those words. Consider what provoked *Basil* to this love, to think how the Devill would insult over Christ at the day of judgement, as he speaks, that hee had stoln his love with trash and trifles from him, who had redeemed him with his own blood, *This would be more grievous to me than the torments of hell*, saith the Father. Let no man say as those in the same, *I am not at leasure to be made whole*: absurdly and foolishly spoken, saith he, *I am not at leasure to be made whole*. Let no man be like *Antigonus*, that when a Treatise

of

καὶ ἐπεὶ μοι ἔστι
ἐν αὐτῷ καλὸν
καὶ κατὰ φύσιν
αὐτὸν
οὐκ ἔστιν ἡμεῖς
ὅτι καὶ αὐτὸς
ἀποπαιεῖται ὁ
καὶ οὐκ ἔστι
ἡμεῖς ὅτι καὶ

The Love-sicke Spouse.

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of happinesse was presented to him, said, he was not at leasure: or like them in *Plutarch*, that put off a message concerning the saving of their lives, with *Cras seria*: I will hear thee of this another time, as *Felix* said to *Paul*: so it comes to passe as *Austin* speaks, *Foras sunt cum voce corvina, Cras, cras, quia gemitum columbinum non habebant*: rather as the Poet hath it, *Hodie amet qui non amavit, quique amavit hodie amet*. To day if yee will hear his voyce, harden not your selves, as in the day of provocation: This is the day of affections, saith a Reverend Divine of ours, then is the day of judgement; then when all hope of enjoying Christ is past, as *Basil* speaks of repentance excellently, *O how shalt thou tear and rend thy self? how shalt thou lament, fruitlessly repenting? What wilt thou say? Wo is mee, that I have not cast off the burden of sin; wo is mee, that I have not washed away my spots, but am now pierced with mine iniquities. Now have I lost the surpassing joy of Angels, and the rest most pathetically. And what now (to end all) what if we meet with a little opposition? You have seen perhaps, an Embleme of the Church, an Earth besieged with many winds, the Devill at one corner blowing, and the Pope over against him blowing; the Emperour at another quarter blowing, and the Turk at a fourth blowing, and all to shake this earth: and yet in despite of all these, the word is written in it*

Ὁ πόσις σπιν-
θήσει ταυτὴν;
ποῦτα σενάσεις
ἀκροαυμέν-
τοισ; οἱ αἰσθη-
ταὶ μὴ ἀπορ-
ρίψαι τὰς τὸ
σοφίαν τῆς ἀ-
μωδίας! οἱ μὴ
μὴ ἀποπνεύμα-
τις καλῶν;
ἀλλ' ἐσχημένον
αἰσθῆναι τὸ αἰσθ-
ητικόν! καὶ αἰ-
σθῆναι τὸ αἰσθ-
ητικόν.

SERM. 2.

μᾶλλον μὲν ἡνέ-
κα, μακρόν δὲ
ἰσχυρόν.

Immobilis: the finger of God hath written it in indelible characters: *Nulla litura in decretis sapientum*, as the Stoicks said. Though the enemies forces may stile themselves *Invincible*; yet all this wind shakes no corn, for it is *Immoveable*: and I may say of all these blowers, as the Orator said once of the Athenians, comparing them to men running up an hill, *They breathe much, but they have little strength*: as *Maximilian* the Emperour was so delighted with that sentence of *Paul*, *Si Deus nobiscum*, If God be with us, who shall be against us? that hee caused it to bee written upon the wals in most rooms of the Palace: and the Christians at Antioch, in a great earth-quake, that shook downe most of their houses, till it was revealed to an ancient man among them, that they should write these words upon their doors, *Christus nobiscum*, *state*; which being done accordingly, they fell not: so the Church being built upon the Rock, the gates of hell shall not prevail against it: such is the Church founded upon Christ.

And such is everie Christian: and what if wee meet with war, with watch-men, with wounds, as the Spouse doth here? Christ Jesus is the Captain of our salvation, saith the Apostle to the Hebrewes; and his banner over us is Love, saith the Spouse in the Canticles, and every Soul that loves him is his Soldier, *Militat omnis amans*, saith the Poet; and

we

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wee have all taken our oath of allegiance to him in the Sacrament of Baptism, *Non ego perfidum dixi Sacramentum ibimus, ibimus*: Let us so fight the good fight here in the Church militant, that wee may receive the crown of glorie hereafter in the Church triumphant: let us so be *Jacobs* Wrestlers, that wee may be *Israels* Seers of that beatificall vision, when Christ shall apply his crown to that forehead that hath suffered shame for him, as *Alexander* the Great applyed his crown to the Souldiers forehead that had received a wound for him. When Christ shall kisse those scars that wee bear for him, as *Constantine* the Great kissed the hollow of *Paphnutius* eye that he had lost for Christ: the triall shall not seem grievous, because the triumph shall be so glorious: in a word, though our sute be something costly, a good marriage will pay for all.

Give mee leave to close up all with a short ejaculation out of *Bonaventure*, *Transfige pe-
Cora nostra, dulcissime Jesu, suavi ac salu-
tari vulnere amoris tui*: Behold our breasts open & naked before thee, shoot us, shoot us thorow, ô blessed Savior, with those golden arrows of thy love; wound us with that soveraigne balm, and cure us with that wholsome wound: and that wee may be sound in Religion, ô make us sick of love, then shall our ravished souls pant after thee, as the Hart panteth after the rivers of waters; then shall our broken spirits, eleva-

SERM. 2.

ted by that divine fire, break out into songs of love, and songs of praise, and songs of thanksgiving to thee, ô glorious Creator; to thee, ô precious Redemer; to thee, ô gracious Comforter; to the Father, to the Son, and to the Holy Ghost, three persons, but one true and ever-living God, whose name is exalted above all blessing and praise, as it is in *Nehemiah*, Who is God blessed for evermore.

FINIS.

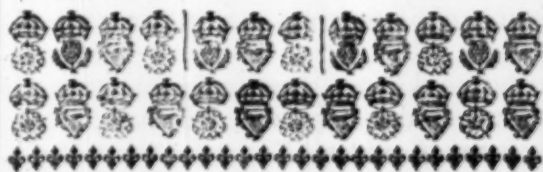
THE
Burning Light.

A
SERMON PREACHED
at a Visitation in CHRIST'S
Church, *London.*



LONDON,
Printed by *Thomas Cotes* for
Daniel Frere. 1640.





A
 SERMON PREA-
 CHED AT THE VI-
 SITATION IN CHRIST-
 CHVRCH, LONDON.

IOHN 5. 35.

*He was a burning and a shining Light, and
 ye were willing to rejoyce in his Light for
 a season.*



Hey say of the Nightingale,
 that when she is solitary in the
 Woods, she is carelesse of her
 note; but composes her selfe
 more quaintly and elegantly,
 if she conceives there be any Auditors, or if
 she be neere houses: she can chirpe it in a
 corner

*Introductio.
 1. Apologia.*

SERM. 3.

corner and chant it in a Quire more delicately. Though I had thought to have accommodated my selfe, in some respect to the Auditory (for I know there is a great difference to which due respect may be had; *Modus orationis est auditor*) Yet as the Martyr sayd, I shall cosen many this day, meaning the wormes, whom (saith he) I shall deceive of this fat carcase (which they would have made a feast on) it being likely to bee offered in Sacrifice to God with fire. If there be any here that bring a worme of Curiosity in their eare, expecting quaint and elegant straines, I shall deceive them, I make no provision for them; I must confesse as *Nazianzen* sayd of himselfe, he never affected in his life the glory or Pompe of the world, or riches and great estate; but (saith he) learning and eloquence I must confesse I have affected, but I set no other price upon that, but onely this, that I have something of worth to esteeme as nothing for Christ, I have layd all these low at the feete of Christ to advance his Kingdome, though in a plaine and homely manner. I list not to speake in a vie; as the two Artificers who contended for the mastery in their Art and facultie; the first drawing Grapes so lively that hee cozened the birds; the other a Vaile so exquisitely that he cozened the Artificer himselfe. But if I may have so much Eloquence and learning,

as to draw the attentions of the godly, I shall not be solicitous nor ambitious, to attaine to such a pitch, as to exceede the expectation of the learned. So much by way of Apologie.

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To come towards of the Text, not to stay in the entrance; but to give a little touch of the coherence of the Chapter. The whole Chapter consists of an *Historicall* narration, and an *Apologeticall* Sermon of our Saviours. There is a *Narration* of a glorious miracle done on a poore Cripple 38. yeares lame; and our Saviour is faine to make an *Apologie* for this gracious worke of his; and so in the latter part of the Chapter, he justifies his Authoritie and power, by which he tooke upon him that Office in the execution of which he did this Miracle.

1. *Technologia capituli.*

1. *Historica.*

2. *Apologetica.*

This speech of our Saviour his Sermon, is partly *Didascalicall* Doctrinall, partly *Elenchticall* reproving their fault and their sinne.

Διδασκαλική

In the *Doctrinall* part you have a plaine and vehement assertion of his power and authority in the 19. verse and so following, where he affirms a greater power than yet they have seene him exercise.

1. *Assertio Potestatis.*

Secondly we have a *Confirmation* from two sorts of *Testimonies*.

First of *John*, *John* bare witnesse of me, from 31. verse, of which the words of the Text

SERM. 3.

Iohannis.
Operum.2. Remoto po-
tenti.Patris.
Scriptura.

2. E. 1. 7. 7. 7. 7. 7.

1. Culpar.

2. Causa tri-
plex.

1. Malignitas.

2. Superbia.

3. Infidelitas.

2. Translatio.

ire a part: and partly of his Workes, his Workes beare a greater, and more cleere Testimony and evidence, *The workes I doe they beare witnesse of me.*

And secondly a Testimony more remote, yet more pregnant, ~~the~~ *The Testimony of his Father; The Father he beareth witnesse of me: the 37. and 38. v. and the testimony of Scripture, in the 39. v. Search the Scriptures for they beare witnes of me too: All these evidences and seales he brings to justifie his Cōmission: and therefore in the latter part he falls to Reprehension, he reprehends their fault, pointing at the Cause, likewise the fault was, they did not beleeve to eternal life: the causes, partly because they wanted the love of God, they had a kinde of malignity against his heavenly Father, and being leaven'd with an ill humour, and ill disposition towards him; they did not receive nor entertaine him; and partly by reason of their pride and selfe-seeking, in the 42 vers. You seeke the glory of men, and can you beleeve then; you seeke glory one from another: and ambition stopt their cares, closed up and hedged up the way from giving entertainment to Christ.*

And lastly the roote and ground of all, was Infidelity, *You beleeve not Moses and the Prophets, and therefore no wonder you beleeve not me, and my workes: If you beleeved them, they would give witnesse of me, as in the*

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the close of the Chapter.

These words containe a Noble Elogie which our Saviour doth most candidly give to *Iohn*, *He was a burning and a shining light, &c.*

I purpose briefly to runne through the words, there bee many things will offer themselves, but I will not insist nor pitch upon any in particular, but take the generality, and so draw to an Application.

There be two maine things observable in the words.

First, the Office of the Ministry (for I will take it rather in the generality, than fall into any thing personally on *Iohn*) And secondly the entertainement which they must look for.

The Office of the Ministry, represents both their *Qualities*, how they must be qualified: and their *Dignity*, how they are to be dignified; all in the same words a little varied in their consideration. The *Qualities and Endowments* which a minister ought to have, are represented here in this Picture of *Iohn*; wherein our Saviour describes the Character of a Minister. Like as it is in the heavenly bodies, There be three things, *Light*, and *Heate*, and *influence*; We have proportionable here, three Endowments of the Ministers.

1. They must have the *Light of Knowledge*.

2. They must have the *Heate of Zeale*.

a 3

3. They

SERM. 3.

I. *Ministri*.

I. *Qualitas*.

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2. *Lux scientiæ
eruditio.*

1. *Modus.*
1. *Pulchritudo, Savitas.*

2. *Plenitudo,
Sufficiencia.*

2. *Gradus.*
1. *Proportiona-
tus.*

1. *Muneri.*

2. *Tempori.*

3. They must have the *Influence of Ver-
tue* both in life and Doctrin.

They must be *Lights*.

They must be *burning Lights*. First,

They must be endued with *Knowledge*, and
Vnderstanding, furnished with *Abilities* for
the discharge of that Office; their Office
being to guide and to leade men in their way,
in their path.

The light that furnishes, and endues them
for that knowledge, which for the manner of
it (for I doe but touch things) requires

First that there be a *beauty and soundnesse*
of the light, that there be Orthodoxe know-
ledge, not tainted, not leavened with corrup-
tion in Doctrin.

And there must be a *plenitudo* and *suffici-
encie* of knowledge, that it *enquires* too, e-
nough to enlighten themselves, and to ena-
ble and enlighten others, and to guide and
direct others.

And for the *degrees* of that sufficiency, it
must bee *proportionable* to the excellencie of
their Office, to the propriety of their place;
Proportionable likewise to the *rice* and
growth of time. *Iter caecos Rex luscus est.*
Amongst blinde men, hee that is pur-
blinde is a King, he may serve for a guide; But where
the light is growne to a higher improvement
and generality, there must bee a proportio-
nable improvement, a proportionable de-
gree

The Burning Light.

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gree of sufficiency is required in the Minister: the lesser light will serve to rule the night, the greater light God hath made to rule the day. In the night of ignorance a little sparke may shine, a little Candle, a little starre may doe some service, but there must be a Sunne, in the sun-shine of the Gospel, when all men are growne to ripenesse, and maturity of Knowledge, Ministers must still keepe their distance.

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Secondly as it is proportionable so it is very variable, a man cannot set one *Homer* to be a standard and measure of all men, that all must needs attaine the same pitch and perfection: *There is one glory of the Sunne, another of the Moone, and another glory of the Starres*; although they bee all heavenly and glorious lights, yet they have different degrees and measures, so it is with Ministers; All starres are not of the *prima magnitudinis*, there be divers Magnitudes of starres; and there may be in the Ministers divers degrees of glory, and all in the compasse of that sufficiency, that may bee proportionable to their Office, and the time and place wherein they are employed, so they keepe within those bounds, wherein that Latitude, there may be a great deale of difference, there must not be such a strictnesse and rigour here to stretch men as *Procrustes* the theefe did, all he tooke he stretcht upon his bed, if they

were

2. *Variegatus.*

SERM. 3.

were too long, hee cut them shorter, and if they were too short, hee put them upon the Rackes and drew them to his owne stature and measure: but there may be a faire, and a decent, and severe stretching according to *Pauls* Canon, as the Father speakes.

That all *Ministers* should be able to *Teach* and to *Instruct*, and to *Convince* errors, to be stretched according to *Pauls* Canon, is no Tyrannie.

2. *Calor Zeli,*

In the second place, light of *Knowledge*, and sufficiency is not sufficient to qualifie a Minister enough, that light must be animated with the heate of zeale.

The Philosophers dispute (and if I mistake not, I rather thinke they be in an error) and conceive that those Cœlestiall bodies, the Sunne and the Moone, are not *Actu Calidi* onely they have a virtue, and by way of Eminencie as it were, they doe produce heate below, and are not hot themselves. I rather thinke that to containe any thing by way of *Eminency*, is a property of God, *God contains all things Eminenter*: these faculties which he hath not actually, habitually, and subjectively in himselfe as faculties, yet hee containes them eminently, as being able to produce all; but no creature can produce any thing but by some vertue put into it, which
is

is enabled : but these lights, howsoever **SERM. 3.**
these heavenly lights must be *Actu Calidi*,
they must have a heate in themselves, viz.
Heate of Zeale: let it bee the stile of the
False Church to be *Filii Carbonis*, *sonnes of*
the Coale, as *Iob* calls the sparkles, so hot, as
they be all for burning, all for Inquisitions,
and blood and Martyrdome; let it bee the
Commendation of the true Church, and true
profession, that they be *Filij Lucis*, *Children*
of Light, rather inlightners than consumers,
by way of burning : though that spirit you
know suites not the state of the Gospell, that
calls for fire from heaven : though there be
difference betweene calling for fire from
heaven, and fetching fire from hell to con-
sume States and Parlements. There is a dif-
ference betweene being touched with a
Coale from the Altar, and being kindled
with a match from the vault to set on fire.
There must be a *Heate*, but a regular and true
Heate, 3 A heate of zeale carried with *Pro*
and *Con*, as the forme and difference, as they
also call, is both *Constitutive* and *Divisive*,
or *Distinctive*. So then they that are infor-
med (or inflamed rather) with this hea-
venly heate have a double property, *positive*
and *oppositiue*. A zeale for Gods glory, not
for a mans owne ends : a zeale for the Sal-
vation of the people, to have a tender, and
compassionate affection to their soules : and
b not

1. Pro.

1. Gloria Dei.

2. Salute ho-
minum.

SERM. 3.

2. *Conrr.*1. *Error.*2. *Mores.*3. *Influencia
virtutis.*

not to ascend this hill, this Pulpit without such a Meditation as *Zerxes* had, who when he beheld his Army from an hill, wept that so many should dye within the Compasse of so few yeares? So they must have a tender thought that any poore soule should perish thats under their view, under their Charge: and as for these there must be a *Zeale Positive*, so a *Zeale* against all *Error* and *Corruption* in Doctrin^r. It is the Commendation of a Christians heart, to be impatient in the point of heresie: and a *Zeale* against *Corrupt manners*: not to bee able *Ostridge*-like to digest Iron, to digest oathes, to digest all filthinesse and prophanesse, but to have the spirit burne within them as *Pauls* was at *Athens*, against all sinne, and against all superstition, and Idolatry. And yet this is not all, as there must be *Light of Knowledge*, and *Heate of Zeale* to animate and quicken, so these two must have an *Influence of Vertue*: The world, the vulgar know no great matter of use, that the starres and these glorious lights have, and therefore will hardly be induced to beleve that they are of that Magnitude that Philosophers and Mathematickes teach, divers of them to be as bigge or bigger than the whole Earth, they thinke that such great bodies should be made onely for shew, for thats all the use they can see of them, to beautifie and bespangle the firmament

ment, to be an ornament to the world and to give light, but it is not credible there should be so meane a use of such great and glorious bodies; for besides that, they have an Influence on the earth, those starres of light, the flowers that we see here below, are begotten by those flowers of lights, the starres which are above in the Firmament, they are the meanes and the Instruments for the helping forward of the generation, and production of all these lower things here, by having an Influence on them. And so the heavenly lights (as wee are now speaking of) The *Ministers*, their *Light of Knowledge*, and their *Heate of Zeale*, must have an Influence upon the people that be committed too them, both in Integrity of life, and Diligence of Doctrine and Instruction; they must be Trees of Knowledge, and Trees of Life to in Gods garden, to build up to both, and with both. Our Saviour that was the highest in his owne Church, in his owne house, made that the highest of his Offices, to imploy himselfe diligently in his Fathers worke. We reade of no hing, nor heare of nothing, but *Preaching* and *doing good*, nothing but of his Influence continually. And *Paul* (as the Father speakes) like some winged *Triptolemus* that went about in his Chariot to teach men the Art of sowing Corne throughout the world; hee went about spreading, and

1. *Affiduitate*
Doctrina.

SERM. 3.

2. *Integritate*
vita.

sowing, and planting the Gospell every where he came, with infinite diligence and paines: there must be *holinesse and integrity of Life* added to it. (I will not enlarge my selfe in an Argument so common, and which would afford so many and so full discourses, of wit and illustration as all know) Ministers must not be like the druggie that the Physitian sayes (or at least the world takes it so ordinarily) is hot in the mouth, and cold in the operation; hot in the Pulpit, and zealous there, and frequent there, but carelesse and unconscionable in their lives: *Origen* coming to *Hierusalem*, and being desired to Preach; after he had denyed the truth, and his ungodly offering Sacrifice to an Idoll; (though he was constrayned, and constrained on hard tearmes) the booke happensto open upon that place of the *Psalmist*, *What hast thou to doe to take my word into thy mouth, seeing thou hatest to be reformed?* The remembrance of his owne fault reflected upon his Conscience, and made him close the booke, and sit downe and weepe: so these that are not content to joyne *holinesse of life*, to their *diligence of Preaching*, the best way for them is to repent of their Preaching, and so to Preach Repentance to the people.

But to come to the second; besides the *Qualities* of the Minister in these three properties expressed. There is the *dignity of a Minister*,

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Minister, secretly couched, and the true *degrees* and distances of that dignitie: A Minister is $\lambda\upsilon\chi\tau\omicron$, a *Light*, but an inferiour *light*.

SERM. 3.

2. *Dignitas.*
1. *Gradus*
sub Deo.

Not the *Sunne*, the *Fons caloris*, the fountaine of life and heate, the Minister must know his distances, he is but under God, *Viri radiis chormicant mulieris*: as the Lawier saith, the Minister *shines* as the Moone, with borrowed beames from the Sunne; all his light is kindled at Gods fire, it is derived from him.

Secondly, there is an Inferiour light, but yet set up by God $\chi\alpha\iota\tau\omega\tau\omicron$, kindled and tinned by God, God sets it up. It is his Ordinance, his Institution, and his hand holds these Lights.

2. *Orta a*
Deo.

And in the last place he is $\phi\alpha\iota\tau\omega\tau\omicron$, a *Light burning* and *kindled by God*, and a *shining light*. This is the same, the *Aspect* of all the Ministeriall dignities: as they are under God and from God, so they are guides to God, shining and leading us in the way to happiness and eternity, this is the dignity of the Ministry. There is another thing which I will runne over briefly, besides the office: The *Hospitium*, the Entertainement of the Ministrie in the world.

3. *Alum ad*
Deum.

2. *Hospitium*
in mundo apud.

If we looke upon the people we have that expressely set downe, besides the *degrees* of *extremity* which are past over and omitted

1. *Populum.*

SERM. 3.

1. Meliusculè.

2. Duriusculè.

here, sometimes they meete with *better entertainment* than our Saviour expresse here, so that their *Doctrinè* is embraced faithfully, and men bring forth fruite with patience, having not onely a flashing Joy in the light of it, but fruitfulnessse with patience; so sometimes they meete with better entertainment, and sometimes they meete with worse entertainment, men doe not alwayes gather about the light, and dance about it, as boyes about the Bone-fire, making glee, and being jolly at it, glad of it; but goe about to *quench the light*, to extinguish it, to persecute it, and to labour to oppresse and overwhelm it; sometimes they meete with such. But these extremities are not here expressed in the Text.

2. *Mediocre
propositum.*

1. *Alia.*

Extorè potius

A middlekinde of entertainment is here noted, I will instance but in three particulars, which comprize all that is here expressed with an intimation of defence.

First of all, the first thing is in the Act of that entertainment given, *ἡγαλλιάσθωαι*: It signifies in the Originall, as it were to dance a Galliard, you are willing to dance a Galliard, as I observed in the Embleme before which notes some defect, some externall and formall Joy, and jollity rather. As learned *Calvin* doth sweetely expresse it, from the place; As servants that have a Candle allowed them by their Master, to worke by at night;

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night; they spend the Candle not in doing their Masters worke, but in dancing about it, and making good cheere, and revelling and sporting, and so weare and teare out the light that way; rather I say such a jolly rejoycing at the light, a vaine sinfull thing, than any inward solide sincere joy seemes to bee noted.

Secondly, I doe observe the rice of this joyfull entertainment, in which also there may seeme something defective. *Εν τῷ φωτὶ αὐτοῦ*, *In his light you rejoyced*: Many rejoyced in the light, in an innocent and harmelesse light, that will not bite, that hath no teeth, that cannot burne, that is plausible, men rejoyce in it. But it was his *light* that they rejoyced in rather than his *beate*, yea *Iohns light* rather than *Christs*: so a man may reverence such a mans straine, rather than the Word of God, to receive it as the Word of God; whereas they should passe by, and over-look *men*, and submit to it, yeeld to it as the Word of God, man being but the Instrument.

In the last place doe but marke the *issue*, or the *degree of duration*, and stability in this joyfull entertainment, and there is something defective likewise there *πῶς ἄγει*. It was but a fir, and unsetled, unconstant, ungrounded joy: Fast and loose, backward and forward, as men doe at dancing, one step forward and two backward: as the Grasshopper,

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Quam luteru.

2. *Ortu.*

*Luce perius
quam calore.*

*Iohanni quam
Christi.*

3. *Exitio.*

SERM. 3.

*Horam non
ultra*

*Florem non
faciem.*

*2. Hospitium
apud Chri-
stum.*

per, that jumpes, and falls againe to the ground, leapes a little up, and then dyes and goes out againe, *πῆς ὥρας*, for an houre. Many men are content for an houre to bestow it, but if the houre be out, if the glasse be out, then they be quickly a weary of *John*: *ὥρας* signifies the season and the flowre of a thing. Many Ministers have their prime, and have their flowres, and many are willing to flocke about him, till they have got a little taste of their gifts, for curiosity and novelty; to know what's in him: And then the prime is quickly gone; nothing fades sooner than a Ministers reputation, and respect in his case, it is too frequent in the world. As they say of another thing, of inferiour nature, gold in the morning, and silver at noone, and lead at night: men decline and fall, much a doe, much exalting and much joy about the light, when it is first set up, but it quickly weares it selfe out, men be quickly tyred like horses, that bee metled at first, but at length grow tyred and give out.

The last branch of the Text, which is not directly in the words, yet couched in them too, besides the entertainment, Ministers are like to finde in the world with the people; here is an expresse intimation what acceptance they shall finde with Christ. Christ gives a Noble and royall Testimony of *John*. Now if you will consider Christ in a three-
fold

fold relation, and threefold respect, it may suggest good Items, and occasions to us, (I will but touch thing.)

SERM. 3.

1. *Consortium.*

1. Christ in some respect is a Fellow servant with his Ministers, a joynt Commissioner, he the Minister of the New Testament, though he be the Prince: And hee had no envie at the flowrishing of *John*, at the flocking about his light, but envy was banished: And he gives a liberall and a candied testimonie, *Hee was a burning and a shining light.* Will you know Christs Testimony of him, hee will not take him downe and make him lower, to raise on his body a greater reputation, to raise a greatnesse on the ruines of others, but gives him an honourable Testimony. *He was a burning and a shining Light.*

2. *Prelatum.*

Take him more than an ordinary Minister, hee was likewise the *Prince of Pastors*, The *Arch-bishop of our Soules*: the great Sheepheard that had power, *directive* and *corrective*, and the Censurer of the Ministers. *John* came under his censure and jurisdiction, but he doth not bite and snib, and curbe and trample upon *John*; but gives him faire Quarter and faire respect, a due Testimony, *He was a burning and a shining light.*

3. *Dominum.*

Consider him as the Lord, the Supream Lord and Iudge of all, though the world doth not acknowledge them, nor those that

SERM. 3.

should have Iurisdiction doe not acknowledge them, yet Christ will acknowledge and owne his faithfull Ministers and Servants at that great Day, we shall bee sure to have him keepe to his word: as hee doth freely here, so he will freely there, he will give an Absolution and discharge; *He was a burning and a shining light.* I have runne over many things and shall now desire to come to some application of the point, I will onely fasten upon a few.

Applicatio.

First the consideration of this what Ministers are and ought to be; and what entertainment they may looke for with Christ, and in the World

I Instructio.

1. Ecclesia gloria.

May serve for Instruction, wee may learne what is the glorious state of the Church when it is in the prime and highest pitch of beauty. Not when it is adorned with Purple and Scarlet, and Jewells and Gold: as the woman in the 17. *Revel.* Thats an Argument of a true Spouse of Christ, of a beautifull and glorious Church, these outward earthly ornaments. As he sayd of a Painter that made the Picture of a woman, he aymed to have made her beautifull, but not reaching that, he made her gawdie, hee dawbed her with laces, and with rich appparell. *Non potuit pulchram, pinxit divitem.* The whorish Church could not attaine to the pure beauty of the Spouse Christ:
and

and therefore they have dawbed it over in Gallantry and bravery. But will you have the Church represented in her beauty, you have it in *Revel. 12.* There is the true Spouse of Christ with no earthly Ornaments about her indeede, but all heavenly a Crowne of 12. starres on her head, the Doctrine of the 12. Apostles; Cloathed with the Sunne; the Sunne of Christs Righteousnesse, the doctrine of Iustification by faith, as some have interpreted it, and the Moone, all these mutable and earthly things under her feete; it is her Crowne to have the her footstoole; when the Church is beautified with burning and shining lights, thats the greatest glory and beauty of the Church.

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And concerning the Ministers we understand here the Noblenesse, and necessitie of the Ministry. *Herod* promised *Herodias* (on her dancing) *Iohn Baptists* head, and would not refuse (for he had bound it with an oath) for his oathes sake, though he was sorry for it afterwards: but as the Father notes hee neede not to have held his bargaine, for hee promised but halfe his Kingdome; but *Iohn Baptists* head was more worth, a faithfull Minister is worth a Kingdome: *Satius Solem noc lucere quam Chrysostomum non docere*: as they sayd sometimes at *Constantinople*, better the Sunne should be taken out of the firmament, than *Chrysostome* our worthy and faith-

2. *Ministri.*

1. *Nobilitas.*

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full Minister should be taken out of the Pulpit, better to lose the Lights of heaven, than these lights that guide to heaven: there is a great deale of Noblenesse and excellencie in them, they be heavenly Lights. The saying is, if God should take a shape to represent himselfe visibly to men, the outward part of it, as it were the Garment, should be light animated and quickened with truth for our soules. They that have the light of divine Knowledge, in the purity of Divine Truth, these Messengers and Ambassadors, Types and representations of God, they have a great deale of glory in them,

2. *Necessitas.*

And there is a great necessitie of it, for Ministers, burning and shining Lights are as Necessary as lights in a darke place, in a dark roome, upon which the Soule and the safety, the walke and the Iourney, and the good issue of all Christians doth depend; as he makes the sum of his story, *et hoc est sermo meus*. The Lampes went out, and *Leander* was drowned: for want of provision the people perish.

3. *Mundi.*1. *Malignitas unde.*

We may note here the condition of the world, the malignity of it, the true rice of this malignity. What's the reason that men rise up in Armes against the Ministers of Gods Word; as it is too frequent, they are Lights, and these love the workes of darknesse: the theefe cares not to come at the light: they say when *Hercules* drew up

Ce.

Cerberus from hell, he led him in a chaine, and he went quietly till he came to the Horizon, and saw the peeping of the light; but then he puld so strongly that he had like to have puld the Conquerour and all backe againe. *Cerberus* his hellish brood cannot indure heavenly light; they stumble at that light it is offensive: though the sweetest and gratefullest thing in the world, to the eyes that be sound and whole, yet to the eyes that be not sound, light is troublesome; or if a man have a minde to sleepe on securely in courses of darknesse and sin, light is offensive, and that's the Reason of this malignitie. The world hath thought (though experience hath confuted it) that the Torrid Zone is uninhabitable, it is so hot that there is no inhabitation there. Men thinke a burning light is too hot, it is not habitable, not able to be dwelt in and endured, the burning is so offensive: and therefore as they that dwell under the line (they say) curse the rising of the Sunne, they are glad when it sets and riddes them of their burning, and when it rises fall a cursing, fretting, and chafing; men are angry at the light: when it beginnes to scorch and burne, to come neere and close to sinne, when it meetes with their corruptions; the true Reason why there is such a repugnancie is we see it in the light, and wee feele it in the heate. And would you see their soule de-

SERM. 3.

2. *Cecitas &
Deformitas
quarta.*

formity, what they doe that oppose the Light, what a soule sinne it is: It is as if they should goe about to deprive us of the light of the Sunne, that we may live in perpetuall darkenesse, and what would we thinke of such persones: None but such as are kinne to darkenesse can count the light grievous, be weary of light, and complaine of too much light: not to endure burning and shining lights, it is an Argument they bee very neere a kinne to darkenesse that hate it so: the light must needs be gracious and acceptable to the children of the light onely: they were wont to Father it on the Christians, that in their meetings they meete by night; as they were faine to doe in persecution, and so used Candles: at last towards the close of all, they put out the Candles and fell to promiscuous mixtures, and commixtures: No it concernes them that be Children of darkenesse to put out the light, then *Crescite & multiplicamini*, then they breed and multiply in the darke, but the Children of God multiply and grow in the light, and increase and flourish there.

Commiseratio.

Secondly, this may serve for gratulation, (for the other branch of it for commiseration to stirre up a tender compassion towards those many people in the world, under *Heathenisme* or Superstition and Popery, or *Mahometanisme*, or against our selves that have

not

not these burning and shining lights I shall passe by) and for reproofe and reprehension, I will not take so much upon mee to meddle with reproofing of such as are not lights. I know the snuffers of the Temple should be of pure gold. I am not of mettle good enough to take on me to doe that. But I hope you will all joyne with me in gratulation, to blesse and magnifie God that he hath raised up, and kindled and set up amongst us, so many bright and so many shining lights, though not in every point of heaven (as it is not in the clearest night when the most starres appeare, every point hath not a starre in it) but in every quarter there bee starres. Though every Candlestick, every place hath not such a burning and shining light, yet so many burning and shining lights are in every quarter of the Kingdome as the world affords not the like.

In the last place this may serve for exhortation (I know not how I may inroach upon the occasion, and therefore I doe but touch things briefly)

First to the people, are Ministers *burning and shining lights*, then honour the Ministers, give them double honour; it is worth the while to afford maintenance to them: he that makes use of the light to worke by it, it is hard if he cannot get so much by his worke, as will pay for his light.

And

SERM. 3.

Gratulation.

2. Exhortatio.

1. Populum tales honorant.

2. Alant.

SERM. 3.

2. *Audiunt.*

And especially honour them in walking according to the light, and according to their direction, and in yeelding and submitting to them when they come in Gods name, and convey Gods light to convince us. When Gods heate warms us let us not resist and oppose but submit: as a Father speaks of fire and light, the light is most sweete and gracious, but the burning most terrible; so if we misuse the Gospell, and misuse the light, onely to play with the light and please our selves with light, and will not be set on fire, will not be enflamed, it will scorch in the end, it will bring burning, Iudgements, and calamities, to contemne and trample upon Gods Word and Ministers.

2. *Al Magi-*
*stratus est.*1. *Tueantur*
Intueantur.

In the second place Magistrates and those in Authority, are Ministers *burning and shining Lights*; then those that are such it becomes Magistrates very well to advance, to protect; to set a burning and shining light upon a Golden Candlestick, and to make a Castle; a Castle at least of home-worke, to defend and protect them, that these lights may be according to that in the story; the lampe that never went out: that they may not easily be puffed or blowne out, by those that doe maligne and oppose them; and those that have power in this kinde of Iurisdiction, influence and over-sight, should remember they may be snuffers to make the light burne more

more cleere; they must not be extinguishers to extinguish and to quench the light, they themselves should be lights, lampes; take heede, take order that such persons be not dampes to put out the light. The Flye whether busily or enviously, clings about the light, but singes his owne wings with it, and they that thinke to extinguish the light will but burne their owne wings.

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And to adde one word to the particular occasion, that which *Parisiensis* sayd sometimes concerning excommunicating of men for trifles, it is (saith he) as if a man should see a flye or flea on a mans forehead, and for that should presently take a bettle and knock him in the head to kill the flye: It must not be for toyes and trifles; and so likewise not for every small failing and exorbitancie or defect in the light, presently to extinguish and put out the light, but rather to recover and to helpe it.

And for such as are not such, not burning and shining lights. The Canon law, as it is reported out of that and it is very pertinent to make this order and constitution (according to the Popish fashion) if the Host be consumed (say they) in a nights visitation, the Priest shall be bound to put out the Candle, lest the people should worship an empty Pix so if there be any that have consumed integritie, and holioesse of life, if the host

2. Non tales
moueant.

d

be

SERM. 3.

be gone, it is fit that the Candle should bee put out, that men doe not worship an empty Caske, which, hath no worth answerable.

3. *Ad Clerum.*

1. *Officiis.*

1. *Splendor
vita.*

2. *Fulgor Do-
ctrinae.*

3. *Candor Ani-
mi.*

In the last place (I see I must of necessity be forced to contract things, but I had rather breake off abruptly, than inroach too much on the time, and other occasions) the last concerns the Ministers and the Clergie: I should have prescribed something both concerning their duty; a little to have prest home the things that are contained in the application of their duty: For holinesse of life for diligence of Doctrine: to be painefull and industrious in Preaching, joyn'd with a holy life, for otherwise, as it is said of a ghost, a leane meager ghost, with a Torch in the hand, it makes it looke more gastly; so to have a Minister that hath light in his Doctrine, and yet an ugly and filthy life, there is not a more gast and ugly sight in the world: and for another thing too: to have commended that Candidnesse, and that ingenuity of brethren towards their brethren, which wee see our Saviour affords to *John*, that not to backbite, or detract, or draw downe the price and excellencie of our fellow Ministers, suppose they doe as they may out-strip us, but candidly and ingenuously to give them their due; *He is a burning and a shining light*, and to agree unanimously, and lovingly, and

Christi-

Christianly; there is nothing of more consequence, nor more use than for Ministers to cohere, and so to strengthen and fortifie themselves. The scales of the Leviathan (as *Luther* makes the comparison) sticke close together, wicked men in their projects and their designs, sticke close like the scales of the Leviathan, representing the Devill as most interpreters expresse it. And the stones of the Temple (they say) were so close, so fimented together, as if there were but one stone, there was no piecing appear'd or was seene by any, though they looked narrowly. The stones of the Temple, they that would helpe to build up Gods Temple, should stand close together, and remove bones of contentions, and difference, and rivalry, and emulation. It was a Noble speech of but a Hea-then man: a *Lacedemonian*, when he happened not to be chosen (where the Citie expected it should be so) into the number of the 30. to be one of the principall officers of the Citie, when all the rest of his friends were discontent and angrie to see that hee the most noble and worthy of all the rest (as they thought) was past over, he himselfe tooke it well; I am glad sayes hee that the Citie hath so many men of more worth than my selfe. It should be the honour and ingenuity of every one to rejoyce that there bee those that doe excell them, not to desire the

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priority, or precedencie themselves, butto be content to put it where God hath given it.

4. *Ardor Zeli.*2. *Incentivum.*1. *Tempus ori-*h. *Peccantes*
*Gigantes.*2. *Alum.*1. *Oportunus.*

And in the last place principally for zeale, to have prest that, all light, and all diligence, and all holinesse, and all unanimity, except there be some edge of zeale put upon it, is nothing worth : and I thought to adde some directions : and in the last place some Incentives that might stirre and kindle all to the exercise of this heavenly grace; the time requires it, sinne is Gyant-like, Popery growes bold, witnesse the late fire (I thought to have added something more concerning it.) If they be bold to claime kinne of us, and to beare the world in hand, that our owne Articles maintaine a secret correspondence with Popery, it is time for our zeale to breake out to quie the Church, this Noble and honourable Church, from such a dishonourable imputation : The Act it selfe of zeale is very opportune and seasonable : *Nunc si unquam, nisi nunc quando?* as the saying is : if not now when shall we shew our selves zealous; when Popery growes so bold and so high, shall we expect greater matters, and is it not time to make an opposition against them, and now if ever.

They that write the story of the Travailes of the Apostles report that *Simon Zelotes*, preached here in *England*; if ever there needed

ded some *Zelotes* to come againe it is now, such as *Epiphanius* speakes of *Elijah*, that hee suckt fire out of his Mothers brest, that have beene moulded to a holy heate and fire: nothing else can defend and preserve the chastitie and integritie of the Church. A cold modesty betrayes a woman, invites, and provokes an impudent soliciter, a coy magnanimous countenance must vindicate her assaulted Chastity. An angry countenance drives away flecters, and fawners, and flatterers, it hinders so much as the attempt, whereas coldnesse gives way, and hope and possibilitie.

Againe, as the time requires it, and the act very seasonable, I will adde this too; Our timely and seasonable zeale may bee more effectuell than perhappes wee may imagine. The least beame of light is able to breake through the thickest darkenesse, to shine in the darkest place. The least sparke of fire is enough (if well husbanded and improved) to kindle the whole world. And as at the day of Conflagration, that purgatory fire that shall purge and refine all the elements, is conceived it shall be out of a contri-
bution and commixion of starres. That of all the burning and shining lights, there shall be made that great heate that shall consume all the burning and shining lights of Sathans Kingdome, if they would contribute and

2. Frustra-
of us.

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3. *Munus.*1. *Necessari-
um in nos in-
cumbit.*1. *Cura.*

make a shot together of their zeale, to make an opposition of sinne and superstition.

And in the last place, our duty and office doth require it, it is as proper for to have zeale in the Ministry, as to have fire in the Altar. We are the keepers (as it were) of the fire, to see that the fire goes not out; as those of *Atheni* in the Games in which they runne with Lampes in their hands, One ranne as farre as hee could and there delivered it to another, to carry farther, and to a third, and so the succession was continued. We have received the Lampe of Gods Word and truth from our Predecessors, who have delivered it us: let us runne on cheerefully and couragiously, to deliver it to our successors, and so to all posterity. Though fire in the house may be dangerous, there's no man but desires to have fire on the hearth that's useful: though among inferiour and ignorant people, heate with light may be dangerous, yet among the Clergie, among the Judicious and able Clergie, if their light were quickned to heate, there would be no danger but excellent use of it.

2. *Culpa:*

And the world expects so much of us, and will be ready to lay all the blame on us; that which *Luther* sayd sometimes *Nunquam periclitatur Religio nisi inter Reverendissimos*: The vulgar are ready enough to take this up as a Maxime, as an Oracle. It is observed when

when Christ was Crucified, *Pilate* the civill Magistrate absolved him, *Caiphas* the high Priest condemned him, *Judas* his Disciple he betrayed him to the People: the Laity are willing to wash their hands as *Pilate* did, and thinke they have done all wel enough, if they can lay the blame at the doore of the Clergy: all the blame will lye on the unfaithfull Ministers that should be burning and shining lights if singrow to a height, if superstition increase all will lye there, it concernes therefore and God expects it, as having laid the charge upon us, I will ad this one thing by way of conclusion, I have not yet spoken one strong line, (as they say affectedly) but give me leave to conclude with one strong line drawne out of the Proverbe of the *Germans*, the pavement of hell (say they) is made of the bare sculs of the Priests, or shayed Priests, & the glorious Crests of great gallants. The meaning is, the greater and more eminent any one is in the Church, and doth not employ his Eminency for the maintenance of Gods truth, they shal lye lowest in hell, they will have the deepest condemnation: and now the choyse is betwixt these two, we must either burne in zeale or hazard it to burne in hell: and therefore to conclude all, I know not whether is more admirable, the resolute message that *Mordecai* sent to *Hester*, (Let not the Queene thinke that she shall escape in the Kings house, more than the rest

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rest of the Jewes, for if thou hold thy peace now, deliverance shall come from another place, but thou and thy house shall perish) or the Noble resolution of Hester upon this message, (*If I perish, I perish*, I will goe to the King though contrary to the Law, I will intercede and interpose the utmost grace that I have with the King, casting away all care, and committing unto God in a holy, pious, and zealous way) *I know not whether is more admirable: but I will winde up all; let us all learne to be burning and shining lights*, so to consume and chase away the darknesse of Ignorance, the dregs of sin, and all the stubble of Superstition; and then though the people should be inconstant and perfidious, though our fellow brethren should be malignant and censorious, though our fathers should not be so benigne nor propitious: yet who is such a Coward that dares not venture all upon the expectation of a Christian and gracious absolution from our Saviour; though all faile, mis-judge, mis-report, and mis-thinke, we shall be sure to have a free, a candid testimony from our Saviour at the great Day: *He was a burning and a shining Light.*

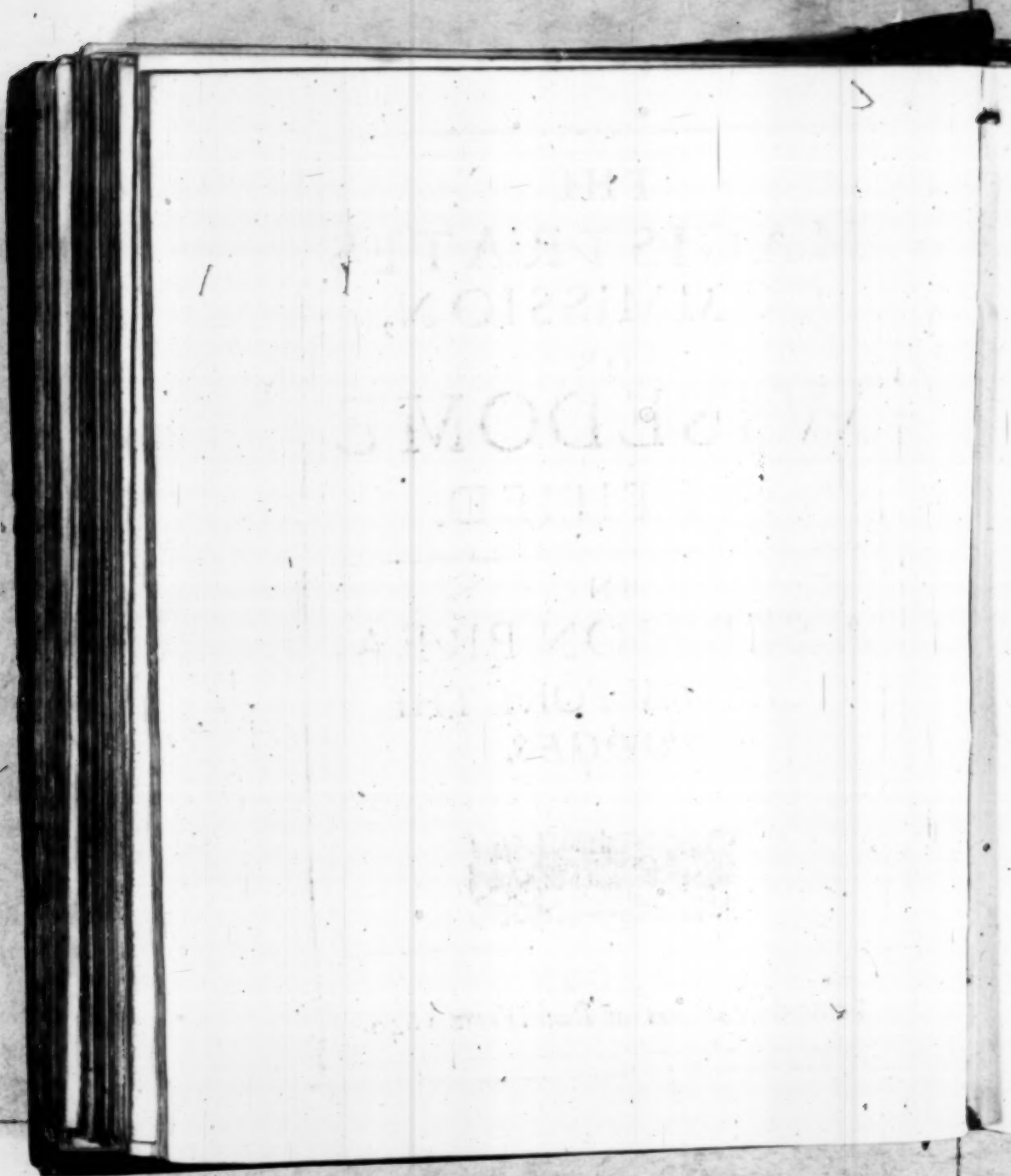
F J N J S.

THE
MAGISTRATES
COMMISSION,
OR
WISEDOME
IVSTIFIED.

IN
A SERMON PREA-
CHED BEFORE THE
JUDGES.



LONDON
Printed by T.Cotes for Daniel Freere. 1640.





THE
MAGISTRATES
COMMISSION
OR
VVISEDOME
JUSTIFIED.

PSAL. 2. 10, 11, 12.

Be wise now therefore O yee Kings, be learned yee Judges of the Earth. Serve the Lord with feare and rejoyce with trembling. Kisse the Sonne least he be angry and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him.

THE World is a Witch, the proofe is certaine by her Familiar, the Spirit of rebellion against God; which haunts and possesses those that doate upon
Aa 2 her;

ERM.

4.

her; and with this evill Spirit were they vex-
ed, as appeares at the penning of this Psalme:
and therefore the sweete finger of *Israel*,
sometime sent for to ease *Saul* in such a case,
now offers himselſe, if by his divine skill he
may charme and lay the evill spirit; we have
the *Ditty* of his song in this Psalme, consi-
ſting of three Parts or Lessons.

1. The *Treble*, or a Lesson of *Reprehension*,
quicke and shrill, *Why did the heathen rage,*
and the People imagine a vaine thing?

2. The *Base*, or Lesson of *Instruction*, deepe
and grave, *He that sitteth in the heaven shall*
laugh, the Lord shall have them in deri-
sion.

3. The *Tenor*, or a Lesson of *Exhortation*,
full and sweete (as the close in musicke) *Be*
wise now therefore O ye Kings, be learned yee
Iudges of the earth.

The frame and fashion of ~~all~~ I purpose to
present out of these words, I shall cast in the
mould of the text it selfe, which containes a
perfect modell or Platforme of a Sermon in-
tegrated of these foure parts. 1. *Doctrine*.
2. *Reason*: and these two by way of *Explica-*
tion, with so many more likewise by way of
Application, therefore 3 *Persons*, 4 *Times*. But
the smal sand you know, bounds the swelling
waves of the salt Sea, and I feare the sand of
that glasse sea before me, will stop the flow-
ing waters of this sweete fountaine, which at
the

the very head-spring divides it selfe into foure goodly streames, like the Rivers of Paradise, as it is like: and I can tell my selfe now, that I shall not goe over Iordan, nor have the honour like *Ioshua* to put you in possession of all that goodly land of promise in the Text; yet I shall doe you this favour to give you like *Moses* a prospect of it here, in the beginning, as from Mount *Pisgah*, hoping you will be content at least to take a better view of that to which you have so good a Title, and desiring I may have leave to passe lightly through without offence, or to point at that in the map which I cannot purchase.

1. *Doctrine*, the true elevation and height whereof wee may take in these three degrees.

1. *Be wise*: if we will arive at those faire Havens (truely such as they are called in the *Acts*) of happinesse, for which wee are all bound, and bend the course of our life, and the Psalmist stands to give ayme at the mark like a Beacon burning upon the shoare, in the latter end of the Text, we must bee sure not to put to Sea without our Card and Compasse of wisedome: *Wisedome is a necessary guide in the voyage for Happinesse.*

2. *Serve the Lord*: the Needle of this Compasse may be sharpe enough among many perhaps; but that skills not much unlesse it be touchèd with the Loadstone of

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Feare, which will make it tremble and turne to the Lord, where it stands stedfast as the vulgar at the North; the Feare of the Lord: *Religion is the true wisdom.*

3. *Kisse the Sonne*: the mariners have observed a great deviation of the Compasse in diverse Climes from the true Meridian: the skilfull indeed know that Religion in it selfe is but one, subject to no Deflection, yet because Iuglers abuse the secrets of Nature, (the misteries of grace) to play their cheating prizes, so that some unskilfull may be puzzled with the appearing Distraction among her professors; to secure us from all danger of errour, we must fixe our eye upon the Pole-starre that never sets, but leads us like the wise men to Christ the Sonne of Righteousnesse: Religion at large is not safe enough, in some Latitude it may miscarry; but *Christianity is the true Religion.*

2. *Reason*, the Depth whereof if wee sound we shall finde to be three Fathomes; for three are here twisted together to make a threefold cord to draw them to their duty, which is not easily broken.

1. *A Præcepto*, from the Command: the word is gone out of the mouth of God, and all the world may read the Proclamation of the great King, requiring their obedience in this Psalme: the Decree of God under the broad Seale of Heaven hath so ordered, that
every

every knee shall bow to Christ; and it is not like those of Chancery which are easily reversed, but like those of the *Medes* that cannot be changed, it shall stand because it is of God: People may cast their caps and Princes may cast their Crownes at it: but if they and all the world should grow to bee Giants ^{or giants} fighters against God, heaping mountaine upon mountaine to scale heaven; yet according to the saying, pride cannot climbe so high but justice will sit above her: thinke to resist, but a franticke fit of impiety: Hope to prevaile, but a deluding dreame of vanity: *Be wise therefore and submit to the Scepter of Righteousnesse.*

2. *A Periculo from the Danger:* foolish Birds frighted a little at the first with the husbandmans Scare-crow, after a while observing that they stirre not, are bold to sit upon them and defile them: and more foolish men, account the word and will of God no better than a Scare-crow, and presuming his patience is such, that he cannot be stirred or moved, thinke as they say to build their sins upon his backe, it seemes broad enough to beare all; yea the (wanton chirping sparrow (which Poets have made to draw the Chariot of *Venus*) hath found an house: and the (fugative chattering) swallow, (which Painters use to draw the Character of an Hypocrite) a nest for herselfe, where she may lay her

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her young, even thine Altars, O Lord of Hosts, my King & my God, thy mercy seat : where they may breede and hatch egges of the Cockatrice, under the very wings of the Cherubins: but to checke this impudence, he shewed before, and now he shakes his Sceptor of Iron to which all must bow, if ye will not breake, *least he be angry and ye perish.*

3. *A Premio*: from the Reward, as *Zwinglius* when he was ratling proud and braving transgressors, like a *Bonarges* a sonne of thunder, would ever and anon, flash some lightning of comfort in the face of penitent and bleeding sinners, like a *Barnabas*, a sonne of Consolation; *Bone Christiane hac nihil ad te*: as the Poet in the Greeke *Epigram*, taught the silver Axe of Iustice, carryed before the Roman Magistrate, to proclaime. *Αἰ δὲ δὲ ἀν-
τε γινε πάλαιον πασιον δοκῶν, Αἰ δὲ δὲ παρὰ τὴν
εἴς μὲ λόγον*: if thou be an offender: let not the silver flatter thee, if an innocent let not the Axe fright thee; or as *Moses* Serpent when he layd hold upon it, became a rod, a staffe in his hand againe: so here the harsh tune of Terror is mollified, the sharpe edge of Rigor abated, and the Sceptor of Iron is turned into a Golden Sceptor of favour, which the great King holds out graciously to all that will come in to him with meeke humility: *Blessed are all they that put their trust in him.*

3. Per

3. *Persons*; the breadth of whose ranks we may step at three paces, for here bee so many Stories of men, so many formes of Schollers that are to learne these lessons, each subordinate to the other.

1. *Kings*: The Ancients were wont to place the Statues of their Kings by Fountaines, intimating they were the Fountaines of good or ill in the Common-wealth, as indeed they are: for as we know at the Presse, when the first sheete is Printed, not without paines in setting every letter accurately, they stampe a thousand more of the same with ease; so the people is easily stamped to Piety, when the Prince hath taken a good Impression; or otherwise: and therefore as the Sunne shines first upon the mountaines, from whence the lower parts may discover it: and the raine falls first upon the mountaines from whence it descends in hast to make the Vallies fat and fruitfull; as in another Psalme, so hege, the *Psalmist* powres his Boxe of precious oyntment upon the head of Kings, from whence it may distill and trickle downe to the very skirts of their garments; *Be wise now therefore O ye Kings.*

2. *Judges*: Who may not unfitly be compared to the *Eyes*: for as Nature hath joyned two eyes in Commission for more cleare and quicke and sure dispatch of all affaires of the body, in case one should faile; though

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as Philosophers observe the visive power of both meete in the Nerve Opticke, and therefore represents not things double to the common sense: and because their Fabricke is curious, their temper delicate, their use precious, nature hath hedged and fenced them with a double Guard of haire, as it were an hundred little Halbards, beside their situation to secure them: so hath the State thought good for the Body Politicke to send the Iudges two and two by Paires, and appointed them the Shriffes Guard, for Honour and safety; and as *Oculus est Index Animi*, so are Iudges the Index of the whole Commonwealth: for according to our Saviour, *if the eye be single the whole body is light, if the eye be darke, how great is that darknesse*: and therefore the Psalmist anoints these Eyes with his Sovereigne *Collyrium*, his Eye salve of Wisedome: and as our Saviour sometime mingled spittle that came out of his mouth, and clay that hee tooke from the Earth, to make a Plaster for the blind man in the Gospel; so we have here the Word that proceedes out of Gods Mouth, mingled and tempered with Earth out of which they proceed; an Antidote made of a Poyson by the Divine wisedome, that whereas a little dust cast in them, a gift which they may have taken, many times blinds the eyes of the wise: the earth from which

which they are taken may open their eyes againe, *Be learned ye Iudges of the Earth.* SERM. 4.

3. *All*, the many Hands of the multitude which must receive information from these, and Direction; and therefore what you see directed to these you must suppose intended to all of what condition soever, who are also apprehended as Ringleaders in the Rebellion, verse the first; and comprehended as Sharers, verse the last, in the Benediction: The Naturalist observes that the Head is leaner than any part of the Body, because it takes care for all; yet is not unrewarded; for what part soever of the body winnes the prize, the head by agreement shall weare the Crowne, and have the praise, and by vertue of this Sympathy there is a community betweene them in all things, with the sweete Decorum which you may please to note here: Reprehension is most naturall when it beginnes with Modestie *a Minoritis*: but Reformation is most effectuall when it beginnes with Majesty *a Majoritis*: now the peoples sinne made them culpable, and therefore they must be content to take the checke at the first hand for their Rulers, but their simplicity was not capable, and therefore they must be content againe to take the counsell at the second hand from their Rulers: the vulgar have no more wit but to follow their Leaders, howsoever by an impli-

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cite Faith, and therefore they shall not have so much grace to be named with their leaders in an Explicite mention: yet so that we must remember the Depositary is answerable to the Proprietary: the Gardian is accountable to the Heire, and though their names be not upon the Will, they may come upon the Executors for a childes part among their fathers Legacies: In a word as the Prophet healed the waters by casting Salt into the Fountaine: so when the *Psalmist* here gives savory counsell to Kings and Iudges: we must understand it is to season the people al: What I say unto you, I say unto all, *Be wise, be learned, Kisse the Sonne.*

4. *Times.* Now: the length whereof wee may measure by three Periods: the *Egyptians* drew the picture of Time with three Heads, to represent the three differences: the First of a *greedy Wolfe* gaping for Time past, because it hath ravenously devoured even the memory of so many things past recalling: the second of a *Crowned Lyon* roaring for time present, because it hath the Principality of all Action for which it calls loud, without forslowing: the third of a *deceitfull Dogge* fawning for Time to come, because it feedes fond men with many flattering hopes, to their undoing; and *Now* is the middle Head, the present time, *Articulus temporis*, the joynt in which all the finews are

are knit, the Center in which they meete, SERM. 4.
and in this place seemes to have an Aspect
to all.

1. Now the Wolfe Head, of time Past, gapes
upon us. (we may see how much he hath
lurcht, we have lost) and cryes *Be wise Now at
least*: the Figtree is cursed in the Gospell, be-
cause our Saviour found not on it to satisfie
his hunger, though the text observes the time
of fruit was not yet come; But some would have
presumed perhaps upon some little acquaint-
ance with the Tree of knowledge, to have
wrangled with the Tree of Life, to have
scratched the face of Truth it selfe, flying up-
on him with those uncleane Spirits, *What
have we to doe with thee? art thou come to tor-
ment us before our time?* very fierce and
curst: But know that even heathen ignorance
that cannot beare fruit must beare the
curse: No tree though not replanted in the
Vineyard, of the Church but was planted
once, in the Garden of Paradise, and should
have brought forth fruit at all times, as some
thinke they did like that in the Revelation;
like those in *Alcinous* Garden that had al-
way blossomes, Buds, and ripe fruites one
under another, and if thy Power unregene-
rate be impotency, is Gods therefore de-
generate to tyrannie? hast thou beene an
unthrift and canst not discharge the debt
and shall God be unjust if he demaund his

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Righte shall wee say *thou tyrant* to the good Master that gave the talent for improvement, and not rather *thou truant* to the evill Servant that had it and *hid it in a napkin*? shall I forsake my *sweetnesse* whereby I please God, to provoke also and challenge him of bitterness? shall I be taken laden till I am split and burst with the forbidden fruite, and then thinke with figge leaves to hide my nakednesse, to heale the wound?

Nullum tempus occurrit Regi saith the Lawyer: *non id agunt murmura tuant non servias sed ut malus servus servias* saith the father: let them then chop loglike and tippe their tongue with Eloquence, but let the Fig tree study better Ethickes and appease the Lord with silence, and know it is not God appeares in the Bush as in *Moses* miracle commanding to put of thy shooe because the ground is holy, for there was innocent light without consuming: some evill Spirit rather as in *Iothams* parable, kindling a violent flame in secret, to encounter which, we had neede bee *shad with the preparation of the Gospell of peace* and courage, for the ground is holy: and I pray God they teare not our Golden fleeces as an Agent, as a Present for the Wolfe: that they proove not too neere a kinne to that ambitious bramble that would bee King of trees, whose Policy it is by rending and division to worke our ruine and confusion: we
heard

heard the blessed Acclamation of all hands once *Grace, Grace*: and then the Temple was founded as at *Ierusalem*, but how are the builders now confounded, as sometime at *Babel* when our tongues are divided, and the Watch-word goes among some Liberty, Libery; I feare some lye at catch for this, as *Benhadads* servants for the word Brother, and if *Ijm* and *Ijm* hoop within hearing, and understand one anothers signes, if the Trainee have taken fire, and it be once thy brother *Edom*, thy brother *Babel*, is not hee ready to enter upon this breach in our wall (the Ciment being washt away) and the Litterall sense being so favourable to his misticall meaning, to take the hint of the word according to the bent of his owne desire, which is nothing else you know, but *Downe with it, Downe with it, even to the ground.*

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For is not the hand of *Isaac* in all this? is not the wit of the woman of *Tekoa*? Let my Lord the King bee wise as an angell of God to search it out: and let thy Grace, Grace O Lord God, never suffer the doore of Liberty, Liberty, to stand open, to let in those that cry *Downe with it, downe with it, even to the ground.*

However the Tree is blessed in the Psalme which brings forth her fruite in her season? the season makes the fruite precious, yea the very leaves, for *Even a word in due season*

is

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is like Apples of Gold with Pictures of silver:
 Now then is the time of knowledge, take
 heede we be not like those Heretickes,
 knowne to antiquity by adouble name of
 Gnostickes and Borborites: *Now is the*
Axe layd to the roote of the tree, every tree that
bringeth not forth good fruite, is hewen downe
and cast into the fire: though God winked at
 the Times of our ignorance, now his Eyes be-
 hold, his eye-lids try the Children of men,
 now he lookes for the fruites of Obedience;
 if thou dost not bring forth fruite *tempore tuo*,
 take heede thou be not cut downe *tempore*
non tuo: God playes the Good husband
 now with us: *Now let us be fruitesfull.*

2. *Now the Lyon head, of time Present,*
 roares upon us, and commands to *Serve the*
Lord with feare and trembling: harken how
 the Serpent whispers treason out of the dust:
 how he comes creeping to insinuate and
 winde himselfe into our bosomes, to serue us
 into the conspiracie against the Lord and
 against his annointed: see how the frogges
 skip in the Bed chambers, and friske in the
 Courts, how they crawl about to the Kings
 of the earth, and of the whole world, to ga-
 ther them to the Battell of the great day of
 God Almighty: O deare and blessed Mother
England, be not enchanted with these frogs,
 be not seduced with these Serpents by the
 helpe of the woman, the Whore, the day is
 God

God Almightyes; the cause is his, and God Almighty shall have a great day of all his Enemies. Shake off the Serpent as *Paul* did the Viper into the fire; though it came in the bundle of thine owne gathering, and harbour among the stickes thou thoughtest to warme thee withall: the very *Barbarians* who know the vertue of their owne poyson, wonder to see thee live so long and carry such a bird upon thy fist: thou art suspected now as a secret malefactor, and shalt be admired for a God, if thou shake her into the fire, let the warmth of that cherish it rather than of thine owne blood: And gather the Frogges together on heapes, as sometime in *Egypt*, and let it be sport to make them hop home into the River, whose muddy puddle water bred them, the Land stinckes of them: I doe not say the Lyon should tremble at the Cocke-crowing, though the Naturalists observe so much: but the *Lord* hath sayd it and shall not all the Beasts of the Forrest tremble at the roaring of the Lyon? at least take it as an Antidote against the Poyson of the Serpent whispering, against the charmes of the Frogges croaking? Now the Lyon will see whether thou be a Bird, or a Beast, or a Bat: Now he cryes *Who is on my side? Who?* Now is time of Tryall: Now be Faithfull unto the death, and I will give thee a Crowne of Life.

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3. Now the Dog-head, of time to come, fawnes upon us, it may be to the bare teeth, but if we take no better heede, may hap to bite to the bare bone ere hee part: if wee be wise he shall prove but the shepheards Dogge, as the Father calls affliction, to fetch the wandring sheepe into Christs fold, to make us *Kisse the Sonne*, and keepe closer to him: For the Dogge starre is risen and rages, and these are it ever, *Dies Caniculares* as *Tertullian*, calls them, the Dog-dayes of the Church: All the Churches of God beyond the Seas, have it written in Red letters of Blood in their Almanacke; none so rude but can finde it: and if we looke at home, we have it written in blacke letters, in the Almanacke of our bones as they say, none so young but does feelee it. Good Lord what faintnesse of courage? what crasinesse of iudgement? what languishing of zeale? what loathing of heavenly Manna? how many distempers of manners are rise in the whole body of the Church? what snarling at Noble Piety? barking at humble Purity? biting of simple Innocency? how many disasters as fruites of these Dog-dayes.

I never wrote my selfe a Practitioner in Prognostications, yet I have so much skill in Astronomie to know, that when the Sunne is in *Leo* it would immediately passe from thence to *Libra*, if *Virgo* did not interpose: and

and I dare hazard the reputation of all my little skill, upon the truth of this Theorem, that if the Sunne of the Gospell shining upon us now in the highest degree of Exaltation, and this Aspect being of Conjunction which the Dog-starre, breathing upon the Church abroad, the hottest breath of persecution, if these together will not ripen the Fruites of our Amendment, for a timely harvest to God; and if our unfained repentance doe not mediate, wee are like to have a dangerous and unwholesome fall of the lease, if Christ the Sunne of Righteousnesse come once in *Libra*; and we being weighed in the Ballance of the Sanctuary, be found too light, the sentence is heavie, *Thy Kingdom is departed from thee*. Shall I adde a Conjecture, a Probleme? The Church our dying mother, either travels now with her *Benoni* it seemes, her Sonne of sorrow, of Repentance, whom his father meanes to call his *Benjamin*, the sonne of his Right hand; or with her *Isabod*, *The Glory is departed from Israel*: and surely wee may feare if we be like the *Iewes*, whom *Calvin* elegantly upon those words of our Saviour, *Iohn was a burning and shining light, and ye were willing to rejoyce in his light for a season*, the word is *ἀνταντὶστροφία* as it were to dance a Galliard for joy) compares to lewd Servants, that spend their night in dancing and

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revelling in the workes of Darkenesse, about the Candle allowed them by their Master to worke by: if we make no better use of the Light of the Gospell, we may feare God will put out our Candle, or remove the Candlestick from us and depart, and so quench the light of Israel.

But yet it is the voyce of my Beloved that knocketh, saying, *Open to mee my sister, my spouse, my love, my dove, my undefiled, for my head is filled with dew, and my Lockes with the drops of the Night:* the Lockes of the Spouse are curled, and his haire blacke as a Raven, we cannot pierce into the Secrets of his Providence, but this wee cannot but know, if when he knockes we will not open, when we would open he may be gone: let us listen once more, *Behold I stand at the doore and knocke: Be zealous and repent.* Now then, Now is the time of Grace: Now let us be watchfull. *To day if ye will heare his voyce, harden not your hearts:*

And now I have uncased the Instrument, wound up and tuned the strings of *Dauids Harpe*, but I know it is the delicate touch that makes the Ravishing musicke.

And now expect not the delicate touch of *Dauids Harpe*, which they say Saint Ambrose found, and used in his Commentaries upon the *Psalmes*: but I have tuned the strings of *Dauids Harpe*, and shall give you but two short

short Lessons, of *Wisedome* and *Religion*: for my best skill shall be but to keepe Time, or desire your patience for a very little: being forced to fall short of all I had intended for this audience, and to cut short every where of that I had provided.

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1. *Wisedome.*

1. *The Fountaine of Wisedome is in God blessed for ever, as of light in the Sunne, whose bright beames dazle our dimme eyes that we cannot behold them in their Glory; the safest way is to sit downe and cry out ~~Wise~~ with the Apostle, to adumbrate with the Vaile of Silence, what we cannot delineate with the Pensill of Eloquence. The Heathen Oracle adjudged a rich peece of Plate, taken up by certaine fishermen to the Wisest: and the modesty of the wisemen of Greece, when it was tendred to them as a due Present, durst not owne the title, but each refusing it himselfe, at last all subscribing, dedicated it to God, who seemed to lay his Claime to it when he superscribed it to the Wisest, as a Royalty belonging to his Crowne. And the Oracle of Heaven hath taught us the same modesty. The Deepe saith it is not in me, the Sea saith, it is not in me: God onely knowes the way of it, he knowes the place of it: Let not the wiseman glory in his wisedome, but cast his Crowne, at the foote of him that sits upon the Throne, with the 24 Elders, and*

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consecrate it with the Apostle, *To God onely wise be all glory*, he is the Lord of Wisedome to whom we must al do this homage: for who will goe about to draw the Picture of the bright Sunne, with a blacke coale.

2. There are some *streames of Wisedome* derived from this Fountaine in the *Blessed Angels*, as the Fixed starres borrow some Beames of light from the Sunne, whose Majesty though it be not such that it is treason to looke upon them, punishable with the forfeiture of our eyes by any Law of Nature yet enacted, yet such is their Highnesse and distance, that either they conscious of their owne dignity, seeme to sparkle, in sport and jollity, to checke and mocke our uncourteous gazing presumption, or spight and jealousy to blur and mar our over-curious prying observation, like some impatient Gallant that will not sit for the nice Limmer to take his Picture: or our eyes conscious of their owne infirmities, double and twinkle when wee looke upon them, and the more wee force them to make a steady view, the more they falter: and the wisest thinke it was but the twinkling of their braines, who ambitious to see more than their neighbours in these high misteries of Nature, turned their wits round every way, so long till they grew dizzie, that hath multiplyed so many distinct Hierarchies of Angels: they are in truth

truth but Tenants of Wisedome, yet cannot be cal'd into our Court, they belong to another Homage above us, and who cantake a fixed ayme at a flying marke.

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3. There are some *dropes of this fountaine*, some sparkes of this sunne to bee found in wretch'd man, as we see there are in the wandering Planets, whose light our eyes brooke better, and gives more liberty to observe motion. I note but one regular Anomaly by the way, worthy your beholding. The Ancients gave the title of *Σόφοι* as it were Masters of Wisedome to the Professors of Learning, perhaps as wee doe the rattle to children, to still their impotent ambition in the Infancie of knowledge, but they growne to more maturity left the rattle, as ashamed, for the Childe and rattle braine to please himselfe and play withall, and wrote their name *φίλισοφοι* Followers of Wisedome: their Progressive motion was Retrograde, so must we call our selves but *Retainers*, or else God will not call us *Children of Wisedome*. All the starres the higher they are, the lesser they appeare: so must all the Saints.

But in *three pathes* have wandring men found that they have cal'd *Wisedome*.

1. *The path of Speculation*, which I shall call the wisdome of the schooles, becau'e it is the skill in subtile Sciences: and this may serve as a wary Intelligencer to give ayme to some
designes,

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designes, but is not that wee enquire after: *O Sapia* sayd the old woman, laughing at *Thales*, whom she saw so busie with his Engin to take the height of a starre, till he tooke the depth of a ditch with his body: tis not a *Jacobs staffe of Astronomie*, that will bring us safe to heaven, but a *Jacobs Ladder of Piety*: the Bulls were wont to goe trickt up with silken ribbands, and golden Garlands to the Sacrifice, and so may men with this Wisedome to hell.

2. The path of Operation, which you may call the Wisedome of the Shops, because it is the cunning of curious Crafts: and this may serve as a witty Engin to give ayde to some enterprife, but is not that wee enquire after: *Hec quantus Artifex perso*, sayd dying *Nero* that jolly Fidler, that bloody Monster: as the Philosopher told the Musitian, curious in his Art, but in his life luxurious; a goodly peece of Wisedome sure to tune the strings of your Harpe, and have your Affections, your heart strings out of tune: *Aliud Placrum aliud Sceptum*, tis one thing to handle a Fiddlesticke neatly, and quite another thing to sway the Royall Scepter of Wisedome: *Archimides* was drawing long lines, of Art in the dust, while the line of Emptinesse was stretched over his City which was taken, and the Souldier brake into his Studdy, and put a short Period to his life.

Artists

Artists study long and come short of everlasting life. Whats the neere. SERM. 4.

3. The *path of Action*, which wee will call the Wisedome of life, because other Arts are but Mechanicall, this the Architectonicall, the king-craft, the master peece of discretion, which must have the direction of our whole life, to guide all our actions toward happinesse: and this we may salute with *Tully, O sapientia vita dux*, the worthy Commander: as usefull, as gracefull as the eyes, which no man would plucke out I thinke, to place the most orient Pearles, the most resplendant starres in their Roome, because they guide the body: And though it be a compound of as many rare ingredients as ever went into the sweete perfume, the Precious oyntment in the Law; for it must have *Ianus* eyes to looke backward and forward, informed by memory and Providence: and it must have *Argus* eyes assisted by Circumspection and Caution, like the living Creatures full of eyes, to looke round about, and observe all circumstances, least as the Hart with one, which she fastned on the dogges, fell from the Rocke on the blinde side and perished; so wee take hurt from that we heed not; yet three vertues are most sensibly predominant in this Wisedome, from whence the heathen Ancient have denominated their Goddesse of wisdom,

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dome Tritonia.

1. To Fixe the right End of our whole Life, the True Happineffe, that we may not be so idle to cast and play away all our Life at randome, as many doe, or so simple to set our Byas cleane the wrong way as the most doe: our Hieroglyphicke must be the flowre that opens and shuts with the Sunne; *Non inferiora sequuntur: Ierusalem* and our eye must be like *Moses* (who had a prospect of the Land of promise, and was not dimme with age) sharpe and single in the Intention of the end, this will turne and guide the course of our indeavours as the Rudder doth the whole vessell.

2. To Find the streight way of our large course to this end, the True Vertue: lest while we trip it nimbly in the darke like the *Syrians*, we be trapt unawares in the midst of *Samaria*: we must not turne to the right hand or to the left as *Asahel*, or swerve the least from the line of Vertue, but poyse our selves with wisdome, as those *Funambuli* that walke upon a rope, use to doe with their staffe: *Medium tenere beati*: Our hands must be like *Jacobs* (that would not bee over-ruled by partiality or intreaty, to mis-place the blessing) Strong and steady in the Election of the meanes: this will manage the speed of our course like *Minervaes* golden Bridle the winged horse: thus wisdome doth
Con-

Consult with Dexterity.

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3. To Force the strict passage of our purpose, and arme it with a Steele head of Resolution against all difficulties: *Nil hic molitur ineptè*: lest the faint heart of Cowardise lose us the faire Lady of Honour: as it would *Jonathan*, if he had beene a Nice Courtier, afraid to clamber up betweene *Bazer* and *Senech*, a sharpe rocke on one hand, and a sharpe rocke on the other, creeping upon his hands and his feete; and not a Noble Commander: Zeale and Love will creepe where they cannot goe: and our Feete must be swift and sure, In the Prosecution of our Choyce: we must not be like *Mephibosheth*, lame Sonnes of lusty *Jonathan*; this will make all our Enterprises like his Bow that never turned backe, like his Speare that had this gift *Consequitur quodcumq; petit*. Wisedome shall Compasse with Felicitie.

And by this you may see, though the Poets say *Minerva* the Goddesse of Wisedome was conceived by *Iupiter* in cold blood, of his braine; that is not all, generous fruires thrive not in cold Climates; you must also suppose she was cherished with the warmest Blood of his heart, for *Sapientia* is *sapida scientia*: Opinion as they say or Apprehension steep in Affection: a cleare serenity of Iudgement, accompanied with a Calme

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Tranquility: for as a ship so the soule may be led muffled with a Mist of Ignorance, or driven baffled with a Tempest of Passion upon the Rocke of Ruine; and therefore hee that would bee wise must imitate the Pilot, that holds the Helme steddily, and beholds the Haven stedfastly; he lookes to his starre, and lookes to his Sterne at once.

But how darke Lineaments have I drawne of the Faire face of Wisedome, which if we could see with Mortal eyes as *Plato* said, who would not bee in love with her? if it were in *oculus* it would be in *osculus*: if I had but the least skill to Inoculate, I have not the least doubt but you would all with good will exosculate.

1. We have it not, it is to be learned: it is not like a Plant that growes out of the dust of the ground without culture: the earth since the curse, is a fond mother to dirty weeds, a froward Step mother to dainty flowers: all our mother wit is either Devilish, the very windings of the Serpent, wise to doe evill: or at best Childish, like their Tops, sharpe to the Earth, and flat against heaven; both are dangerous as a sharpe knife in a childs hand, unlesse the edge be turned: both make us the Divels fooles, either his Instruments to trudge upon his errands, to drudge in his service; or his implements to weare his Coate, to make him sport and pastime

Asme as blinde *Samson*, amongst the Princes of the Philistines, who would desire to dwell in a faire house that is haunted with Devils; the best Wit without this heavenly Wisedome is no better.

2. It is not to be learned other where and therefore God calls us to his Schoole, as it was in the beginning, is now, and ever shall be. Darknesse was upon the face of the deepe, the deepest wits, till the Spirit of God brooded upon the waters, (so the word signifies, till the Word of God sayd, *Let there be light*, and so hatcht it: God made the heart of *Salomon*, large as the sand of the Sea, and fil'd it with Wisedome from above, without which the largest Sea of wit, is but like that in the *Psalme*, where is that *Leviathan* whom thou hast made to play therein: and as *Salomon* got Wisedome by way of Almes, so *James* teacheth us to seeke for it by way of asking: *If any want wisedome, let him aske it of God, that giveth to all men liberally and upbraideth no man, and it shal be given him. Jam. 1. 5.* The water of Wisedome is sweete, for it springeth up to everlasting life: but the well is deepe, and thou hast no bucket but Prayer: if we may have it for the asking, shall we lose it for want of asking?

3. God calls us to his Schoole, and we had neede to learne this Wisedome at any rate, but good Lord, how unwillingly doe we set

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out? how heavily doe wee goe, like boyes from the midst of a game? wee had neede of some good Angell to plucke us off, as *Lot* out of *Sodome*: or some man at least, as the Creeple at *Bethesda*, to thrust us into the Poole; and yet how loud was the blind *Bartimew*, when they told him that *Iesus* passed by that way, Lord have mercy upon me, Lord open mine eyes that I sleepe not in death; how glad when they told him, the Master calls thee? how resolute was the *Cynicke* that told his Master, with his hand up to beate him away; you shall not finde a staffe so hard that shall beate me from your Schoole: How full was the Schoole of *Epicurus* who was but a Doctor of Pleasure, because that was they sayd young mens Philosophie; and yet the Lesson of Wisedome, is a better lesson for all men; and not so long as some suppose.

It hath beene observed by wise men, that those States that have beene founded by the greatest Politicians, have not beene most prosperous or of long continuance, rather soonest out of Kilter, because hanging upon so many gimmers: and we may save the labour of all the curious gimmers of Policy, and instead of a *Goliath* πανοπλια of Wisedome, we may take a *Dauids* sling, this one Canon of compedions use and stupendious efficacie, *Religion* is the true Wisedome.

2. Religion.

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1. *Object*, the Lord, *Augustus* about the birth of our Saviour refused this title of *Dominus* as too arrogant: and *Pilate* at his death wrote him King and would not recall it: it may be both over-ruled by the same providence, to reserve and settle it upon him who is indeed the onely supream King, the onely Lord.

1. Univerfall: the Heaven is his Throne and the Earth is his Foote stoole: all the Kings of the Earth have shared but his Foot-stoole among them: and the very Circle of the Crowne that compasseth the Kings head tells him his power is bounded, and he must keepe his thoughts within compasse: but God is not a King, a Iudge of a small circuit, there is no end of his greatnesse.

2. Absolute: Kings are Lords but of the lesse and baser halfe of their owne subjects, the Body: the soule is exempt from their Iurisdiction, and Gods Peculiar: who may doe with both as he please: who shall say what dost thou? who art thou O man whosoever, or if not, who art thou O Beast that disputest against God? Hath not the Potter power over the clay, to make of it a vessel of honour or of dishonour? hath not the Creator?

3. Independent: The dead skull of a King retaines not so much as a Print of the Crowne; the guilty soule may the spots of sinne.

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sinne. And the bold Bishop told the great Emperour, taking hold of his purple Robe, Sir you shall not carry this hence with you : we must all appeare naked before the Judgement Seate of Christ: the greatest Lords are but Stewards, who must one day give in their accounts, *Rede rationem*.

In a word: the world can beare but one Sunne; Religion knowes but this one Lord to whom she dares give any religious Worship: the Bed is jealous: the Throne is jealous: and God is jealous of any part: *Thou shalt have none other Gods but me*. What will he force the Queene before my face? Idolatry is the most impudent adultery, before the eyes of the husband the Lord, who will not dispence with thee to bow before *Rimmon* or *Mammon*: tis fit the spouse of God should be too chaste for Paramors, too wise for Puppets.

2. Serve, the Act: The Noble Prince used for his word *I serve*, his divide the Feathers; and we must stand in attendance before the Lord, like the Angels with wings ready to take the word out of his mouth and flye upon his errand; thou saydest Seeke ye ye my face, thy face Lord will I seeke: what a quicke full strong Eccho? God loves as *Luther* elegantly, *Curristas* not *Quaristas*; we must not reason but runne; wee are servingmen and must not be like the Schoolemen

men who were sayd to turne *Theologiam in* SERM. 4.
utram, not *in usum*; and chose rather to bee
 called doughty Disputants, than to be duti-
 full Servants: nor must we thinke to serve
 our owne turne of Religion: *prior est autho-*
ritas Imperantis quam utilitas Servientis; our
 Commodity must stand by, and waite upon
 Gods Authority: tis not enough to weare
 his Livery like Retainers, wee must doe his
 worke like Servants, and when we have done
 all, will the master thanke us? No; but if
 we begin to bandy, like Tennis bals, words
 of stoutnesse. *Who is the Almighty that wee*
should serve him: Depart from us for we desire
not the Knowledge of thy wayes: wee doe but
 teach him to bandy balls of Iron backe to
 us, words of bitternesse; *Depart from me ye*
curst into everlasting fire.

For serve we shall either to the building,
 if our hearts be sound and streight, or if hol-
 low and crooked to the burning; and serve
 we must all: the Kingdome is but a Noble
 Service: and he that serves not this Lord,
 let him know he belongs to a worse master,
 the Devill, who will torment them most
 that please him most: some base Lust,
 which the more servile wee are, domi-
 neeres the more: and so let them
 serve, that will not serve thee O Lord, for
 they are worthy: but let us resolve as *Cato*
 sayd once to the Senate, *ei dñs ut servit*

Ee

Serve

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Serve ye must you see, see you serve the Best: Give unto the Lord ye Sonnes of the mighty, give unto the Lord glory and power. The Rately Elephant hath no joynts they say, and yet hath beene taught to stoupe and take up his Ruler: the stomackefull Horse hath no understanding saith the *Psalme*, and yet *Bucephalus* that disdained any other rider, in all his trappings, would kneele downe to his master *Alexander*, and went away proud of his Burden: It was before the Lord, and therefore I will bee yet more vile saith *David*: Gods Service is our best Preferment: O thinke no scorne to bow lowly, lowly to him: the Lord so noble, the Servant cannot be too humble.

3. Manner: with *Feare* and *Ioy*: There were in the Ark the two Tables of the Law, the Rod of *Aaron*, and the Pot of *Manna*, and we place in the Church the Kings Armes, and the Ten Commandements, as it were Gods Armes: which we must keepe as the Cognizance of our Service; and that we may, the Supporters are the Rod of *Aaron*, and the Pot of *Manna*, *Feare* and *Ioy*, both necessary.

1. *Feare*: Religion in Gods Service is no Roaring Gallant, that holds it base, and ignoble to feare God or man: and thinke to play the men, when they dare one another like boyes, who shall goe farthest in the dirt:

and

and vie to see who can drop most oathes, and the deepest is a winning Card in this Game of Glory: but it is a character of the Godly, in the Prophet, to feare an oath: and the Philosopher tells us, those creatures that have the greatest hearts are most fearefull: and therefore it may be God refusing Lyons and Eagles, the King of Beasts, the Queene of Birds; appointed the gentle Lambe, the fearefull Dove, for his Sacrifices: A broken and a contrite heart O Lord thou wilt not despise. The Lord will looke upon them in the Land that tremble at his Word: and wee had neede of Feare, for we are liketops that will not goe unlesse you whip them.

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2. *Ioy*: Religion in Gods service is no morish Monk: the world startles at it and is afraid, as if it banished all mirth, as our Saviour cast out the minstrels, when hee raised up the mayd: and true it is, a Christian may be without joy sometime, as the Wine failed at the marriage, where Christ was present: but then the water was turned into wine; and so is the sadnesse of a Christian into sweetenesse: and when it appeares least, they have an hidden *Manna*, a secret *Ioy*, like the windowes of *Salomon*, which were narrow without, and broad within; goe, goe, ye wise Merchants, finde the rich treasure of Grace, and tell me, if you thinke much to

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sell all to purchase it for joy.

3. *Feare* and *loy*: for it you be too harsh you make the childe a foole, too fond a wanton: the Birdle governes the horse, the spurre quickens him: the weight upon the line, makes the lacke goe, the Oyle upon the wheele makes it goe glib and nimble: the Sayles give the Speed, the ballast the steddingesse to the motion of the Ship: and both these contribute to the perfection of our Service, which is when we shal feare like a Child to displease our heavenly Father, and rejoyce like a Giant to runne his race; the way of his Commandements.

loy is like a valiant Souldier that dares march upon the Canons mouth, and beare the brunt of the battell or skirmish, the heate of the day: like the Horse in *Iob* that saith Aha, Aha, among the Trumpets: the Apostles went away from the Councell rejoycing, that they were counted worthy to suffer for the name of Christ: the Generall owes the victory to such as these; and God loves a cheerefull giver; *Super omnia vultus accessere boni*. No honey to that which drops from the Cells of it owne accord; no sacrifice better accepted than the Free-will Offering: when it is meate and drinke and wages to doe the Will of God.

Feare like a prudent Commander is the first here that enters the field, the last that goes out brings

brings his men on worthily, brings them off warily: We must begin all our service with feare, trembling at our owne infirmities. No feast to the churles: no fight to the cowards in this sense: the longer the cold fit in an Ague, the hot fit the stronger: we must end all againe with feare, blushing at our owne Vertues and Excellencies: the wicked boast of their blackest finnes, when they have playd the wantons so long in the Sun-shine of the Gospell, to no other good fruite, but they have lost their beauty, they begin to brag of their deformity, I am blacke and comely: but the Godly blush at their fairest virtues; like the spouse who was white and ruddy, *Candidus & rubicundus etiam de virtutibus suis, verecundatus*, as some have alluded: and so put their title out of question to the Crowne (if you Will leave me to allude) by uniting the white Rose and the red in a blessed marriage of modesty and modest innocencie: for as in besiegers so this is the Devils last Stratagem, if he cannot beate us downe to sinne, to blow us up with pride, to undermine us if he cannot overthrow us: no meanes to prevent but with a counterminie of Humilitie: *Let him that standeth take heed lest he fall: be not high minded but feare. Timidi mater non flet.*

Ye have cropt the sweete flowers of Wisedome, Religion: suffer now the profi-

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table Bee to gather thee Honey: *Be Wise, Be Religious.*

3. *Kisse the Sonne.* The man in *Plutarch* that heard the Philosophers wrangling about *Summum bonum*, one placing of it in this, another in that, went to the Market and bought up all that was good, hoping among all he should not misse of it: some doe so in Religion; and as the *States* are sayd to keepe open house for all Religions, and count it no small peece of their glory, that it may bee talkt of in the Countries, though others think themselves wiser, who when they see every one contending for their owne, shut out all for wranglers: and not a few like those *Indians* that worship the first thing they meet in a morning; take up with the first they light upon, without trouble or farther Examination; it may be following the fancie of the *Rhenians*, that taught a man might be saved in any religion: and the most are fluid like the water, which hath no shape of its owne; But transformes it selfe to the mould of the Vessell in which it is, so they have no Religion of their owne. But as *Themistius* sayd, *Purpuram pro deo Colunt*, as the *Indians* that worship a Ragge of red cloth, are of the Kings Religion, if they prove Nursing Fathers to this son, as the saying is, many kisse the Child for the Nurfs sake: But the world can have, but one God, and God wil approve but

but of one Religion, and that is the Christian Religion: the Christian Religion is the true Religion, and let it trouble no man, that hee heares two women laying claime either to the living child, so ambiguously that the controversie cannot be decided, by the eye or cry; but they must needs into the field and draw Poles, and cary it by number of voyces or perhaps draw swords to arbitrate and end the businesse: There is nothing likely to doe it but by a Duell Combate, and the sword however must end it; but the sword of *Salomon*, which will try the birth by the Bowels: The woman is indeed in scarlet, *Revel. 17*. But her Scarlet is dyed red in the blood of the Saints: she that would have the living child divided, tell me may I not plead with as strong a violent presumption that the dead is hers, tis likely shee might over lay the other, that is so willing to overthrow the survivor: the other woman, *Revel. 12*. Brought forth the man-child: the argument is a strong demonstration of her affections, her bowels yearned, and she cryed to save the childe; and therefore it is certaine it was she who being with child, cryed traveling in birth, and pained to be delivered: if any Politicke Arbitrator, by sharpnesse of Wit would thinke to arbitrate to please both, with a *dividatur*, though hee may seeme to be harsh against the Whore, a

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dah was against *Thamar*, yet it may be feared he is to neere a kinne to her, and hath given her such pledges, that will assure her from any hurt from him, when hee shall discerne whose are those signers, bracelets, and staffe; and it will appeare that hee hath learned the watch word from her *devidatur* which is *Arcanum Imperij*, Divide and Rule; and though he seeme a friend of the true mother, and offer to award her the better share in the division, the head and heart, perhaps out of sweetenesse of spirit; he may remember it was the true mother, and out of tender-nesse that abhorred *Dividatur*.

But to passe, we have this Religion described in the text, in three things. 1. The object, *The Sonne*: *Amphilochius* the worthy Bishop, presented a Petition to the Godly Emperour *Theodosius* for the banishment of the *Arians*, denying the divinity of the Sonne; but without successe: shortly after comming to the Court, he found *Theodosius* whom he saluted loud, with his sonne *Arcadius* then assumed to the Empire whom hee neglected; the Emperour observing it, and supposing it done because hee heeded him not, put in minde to doe him the like observance; but he answered it was enough that he honoured the father, so long it passed not for the sonne: and the Emperour with some displeasure replying that hee esteemed the contempt

contempt of his sonne redowned to him-
 selfe: and doe you thinke then most noble
 Emperour, sayd the Bishop, that God doth
 not the like, and is offended that you honour
 not his Sonne, but thinke it enough to honour
 him; and upon this the Emperour perceiving
 his owne errour, and understood his designe,
 caused his petition to be signed; God hath so
 joyn'd his Sonne with him in the Empire,
 and is not pleased to accept any service
 done to himselfe, by such as neglect his Son:
 and though many have stumbled at the
 Crosse of Christ, and some have Blasphema-
 mously scoffed at the simplicity of a Christi-
 ans Religion, that worships *ἐστὼς ὁμοιωμένης τοῦ υἱοῦ*
 as *Lucian* writeth, yet as it is reported of *Ty-*
berius the Emperour, who passing by where
 he saw a crosse lying in the ground, upon a
 Marble stone, and greived that that should
 be trampled under foote by men, which was
 so highly exalted by God, commanded it
 should be taken up: and see the returne of
 Piety saith the story, digging the stone up he
 found a treasure under the Crosse: so shall
 every Christian be blessed that is not offen-
 ded at the Sonne, hee shall finde under the
 Crosse that is despised of man, the treasure
 of true happinesse, that is by all desired.
 This is the first: *The sonne*: but hath not
 Popery the Sonne, they have his Body bu-
 ried among them, not as *Ioseph* layed it Em-

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balmed with sweete spices, wrapt in fine
 linnen (nor it skills not much, it was Embal-
 med with his Divinity and needed not) but
 wrapt up in the ragges of Superstition, and
 abused with the dregges of a thousand Ce-
 remonies; but as *Iohns* Disciples they want
 his head his Sovereigne Power, in Comman-
 ding and Ruling all that they have given, ta-
 ken from the Sonne, to the Servant of Ser-
 vants, who hath shrowded himself under the
 shaddow of *Peter*, as they did sometime to
 heale and cure diseases, so at least to hide and
 obscure the deformity of his swelling pride
 and infinite ambition: *Peters* master refused
 the offer, *All these will I give thee*, but as *Ge-
 hazi* thought *Elisbah* not well advised to let
 goe *Nahamans* goodly present; so the Vicar
 of *Peter* made haste and ran after, & with such
 speede, that shortly not content to sit in the
 Temple of God, unlesse hee were also
 pearcht upon the highest Pinacle of the
 Temple; who would not admire his flight
 of zeale, but that we know his errand was
 onely for love of his situation, and goodly
 prospect it hath, of all the Kingdomes of the
 World, and to bargain with the Divels for
 him if the market be not ended; tis like hee
 would not be troubled to weare the Keyes
 of heaven at his girdle, but that he hath found
 they will open to him the treasure of earth:
 and which is worst of all, the Lord himselfe
 must

must serve as a staile, to the glory of this proud servant; and for this it is that at their solemne Processions, his Holinesse goes never out, but the Host Vshers him to fore-speake a solemne Adoration for him, while that goes in Equipage, with the Red footestoole, which is carryed for him to ascend to his horse, as being indeede but a foote-stoole for him to assend to his honour: and so Christ to whom God hath promised to make his enemy his footestoole, is made but a footestoole by him that would seeme to be his greatest friend.

2. The Act, *Kisse*: which as it implyes Grace in him singular, for it is a grace to him to kisse the Kings hand, so it imparts a double respect in us of,

1. Affection that we must imbrace him as a Saviour: we must not sacrifice to our own nets, or kisse our owne hand, as though by our owne merits we could Purchase heaven; but we must *kisse the Sonne*, we must be content to take it upon that title that God will give us, that is the title of marriage; thou shalt call me no more *Daali* but *Isbi*, my Lord, but my husband, *Hos. 2.* and so make the assurance for our Ioynture in all his blessings: wee must take him as our Saviour.

2. Subjection, though the uneasinesse of the yoke of the Law, be taken by the anoin-

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ing, yet the Gospell hath a yoke too: wee must take him as a Lord. *Pharises* sent a Crowne as a Present to *Caesar*, against whom he was up in Armes: but he returned it back with this answer, *faceres imperata prius*; let him returne to his obedience first; and then he would accept of the Crowne, by way of Recognizance: many say Lord, Lord, but if you love me, keepe my Commandements, otherwise it is in vaine to draw neere with our lips, when our heart is farre from him. It is an Idle Ceremony to bow at the Name of Iesus; unlesse we have him written in our hearts in golden letters, as it is reported of *Ignatius*: if we kisse our Saviour, and kicke our Lord, what is it?

3. The manner, *Purely*; so some have translated the word, the sense is not abused, which I will expresse in two words.

1. *Intime*: Friend, betrayest thou me with a kisse, even *Iudas* kissed him, and shall wee therefore, as those Popish Heretickes, worship the lippes of *Iudas* as holy; now the Devill entred into his heart, and he had taken as the saying was, *Antidotum contra Casarem*, an Antidote against all grace, or else the grace that was powred upon his lippes, might have had some good operation; and Saint *Bernard* wonders without cause, why it had not: *Mary* kissed his feete, and drew a word of Grace from his lippes,

lippe, *Thy sinnes are forgiven thee*; because she grutch'd not the oynment, that might have beene sold for 300. pence: but *Judas* kissed his lippe, and had a word of strange Grace, *Deere friend*; but that very word stung so, that the remembrance of it made him hasten his despaire and destruction; because he grutch'd the tithe of that 300 pence, which either used to come to his share, or he meant to nime it, and to recover it, sold his master for 30. pence, as some saith it. The woman that had spent all her substance upon the Physitians, did but touch the hemme of his Garment, and drew Virtue from him, to heale her issue of blood: But *Judas* that was his Packe-bearer, and had the Commanding of all his substance kissed him. and yet but to helpe out the issue of his Blood: Many throng about Christ but few touch him, to draw Virtue from him, none but they that come with faith as shee did, not with perfidious intent as *Judas* did: many like the *Iewes* and souldiers, *Pungentes Coronant, Illudentes Aderant*, tis not outward Profession, but inward Devotion, that makes a Christian: They say there was written about the Jewish *Corban*, the verse of the *Proverbs*, *The gift that is given in secret pacifieth wrath*: Our service of God in publicke with the bodies doth but provoke God, unlesse it be quickned with sinceritie,

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which is the soule: *Etiam fatua Virginis habuerunt Oleum in lambadibus sed non habuerunt oleum in Vasis* saith S. Augustine.

2. *Integre*, one flaw in a Dymond takes away the lustre and the Price, one man in Law may keepe possession; one Puddle if we wallow in it will defile us: one peice off Ward Land, makes the heire lyable to the King: one sinne defileth the beauty of a Christian; one sinne keepe possession for Sathan, makes him lyable to the wrath of God; and let no man say with *Lot*, is it not a little one, and thinkes to excuse himselfe, if sinne keepe possession in thy heart, God will not, nor cannot so long as it Raignes in thee; tis sinne that takes away the lustre, and high Price of a Christian, it kindles the wrath of thy God, and his Sonne against thee: Kisse him, imbrace him with the sweete kisses of the Spouse in the *Canticles*, let thy Homage and Service to the Kings Sonne, be done in Purity, Sincerity, Holily, serve him in feare and rejoyce in trembling: *Kisse him lest hee be angry, and you Perish in his way*; Therefore Bewise, be learned.

4. *Be Religious.*

We know in reason you cannot gild gold with dirt, the baser cannot give perfection to the better: we see in nature the stone cuts thorough the liquid ayre, and cannot rest till it touch upon some solide substance: wee finde

finde in experience the world cannot satisfie the greedinesse of her lovers, who are like the Chamæleon, that feedes on ayre as is supposed, and therefore is scene ever gaping: let reason, nature, and experience, helpe us to spell out this lesson: No perfection for the Noble minde of man but in God; the World sticke like dirt upon it: No rest for the solide thought of man but in God, the world sinkes like fluid ayre under it: No satisfaction to the large desire of man but in God; the world slips from it, and mockes it with meere emptinesse: *Vanity of Vanities, all is Vanity?*

Or if these morall likelihoods be too blunt to peirce, let me borrow one line of the mathematickes, the best whetstone they say to sharpen and quicken a demonstration: wee learne of Art that a Circle cannot fill a Triangle; the heart of man is a threesquare triangle, which the whole round Circle of the World cannot fill, but all the corners will complaine of emptinesse, and hunger after something else: the figure point of the acted, by the motion seeme to write thus much; that this Triangle was intended a Mansion for the blessed Trinity: if wee could but looke into our owne heart, we should finde chalked upon the doore for God, as the Kings Harbingers doe for the Lodgings of the Courtiers.

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Fecisti nos domine, propter te irrequietum est cor nostrum, donec veniat ad te: Now Religion it is that houses God in our hearts: by which meanes our vile bodies which the *Platonickes* accounted but as a Prison for the Divine Soule, *Paul* hath advanced, to become a Temple for the Divine Majestie: and I dare say, God delights more in his Country Cottage of a godly heart, than in his Courtly Palace of Heaven: behold I dwell in the heavens, what house will ye make for me? *My Sonne give me thy heart,* and I will dwell there; for his delight is with the Children of men: What shall we say? *Mine heart is prepared O Lord, my heart is prepared: Bow the heavens O Lord and come downe: Arise O Lord and come into thy rest, thou and the Arke of thy strength: And now returne unto thy rest O my soule, for the Lord will heare the voyce of thy petition. Lift up your heads O yee gates, and be ye lift up ye everlasting doores, and the King of glory shall come in.*

But what neede other bookes, looke into our owne hearts and we may reade it there; we may reade it in the Situation, the heart is a Pyramis inverted large toward heaven, but contracted to a point toward the Earth: let God a large influence of Grace from heaven upon us, and let us be at a point for earthly things: we may reade it in the fashion, the heart is a three square triangle, which the whole

whole round Circle of the World cannot SERM. 4.
fill (as the Mathematickes tell us) but all the
corners will complaine of emptinesse, and
hunger for something else: wee may reade
it in the motion, the heart pants continually
without ceasing, wherefore let *David* tell
us, my heart panteth after the living God:
I had almost sayd we might reade it in plaine
letters written upon it; for God, as the
Kings Harbengers use upon the lodgings of
the Courteours, that wee may know this
Triangle is taken up, a Mansion due to the
Blessed Trinity.

1, *Largeſt*: for Godlineſſe hath the pro-
miſes of this Life and of a better, ſaith the
Apoſtle: God hath promiſed both in dow-
ry with his daughter Godlineſſe, as *Caleb*
gave his daughter *Achſah* the Springs above
and the Springs beneath: and wiſedome in
the *Proverbs* hath riches and honour in her
left hand, and in her right hand length of
dayes, eternall Life: and *Salomon* knowing
the compendious method of our Saviour,
wooded and ſought Wiſedome firſt, and God
caſt all other things upon him into the bar-
gain: But as the Artiſicer wrote his owne
name in the Buckler of *Minerva* which hee
made for the *Athenians*, ſo cunningly that it
could not bee pickt out without diſſolution
of the whole frame: ſo take out the Name
of God, nibble at Religion and the moſt

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beautifull frame of any State of any man will
soone fall all a peeces and lye in the dust.

As the Philosophers observe that if the
motion of the heaven should cease, there
would bee no generation here below: the
flowers you see on earth are begotten by
those Flowers of light, the starres you see in
heaven: and as when the King remooves,
the Court followes after, and when the
Court is gone, the hangings are taken down:
so if God removes from a man or Nation,
where he kept his Court, his graces will not
stay behinde; and if they bee gone downe,
downe goes the hangings of Prosperity. The
Poets faine that the Crownes of all Kings
are fastned by a secret chaine to *Iupiters*
chaire: the *Psalmist* saith *Blessings are upon*
the head of the Righteous, as a Crowne, when
they are fast linked to God by Religion;
when yee have espoused your soules to
Christ, *All is yours, and ye are Christs, and*
Christ is Gods: Behold in that day saith the
Lord, I will heare the heavens, and the hea-
vens shall heare the earth, and the earth shall
heare the corne and wine and oyle, and they shall
heare Israel: for I will have mercy on Loruha-
mab, and say my people to Loamm: you see
the flowers of the Crowne Plenty, the links
of the chaine Piety, both fastned upon God:
and if the Chaine hold, though this Crowne
of flowers should wither and fade upon our
head:

head: the Godly man is so blessed that his lease shall never fade; for all things worke together for the best, to them that feare God, to bring them to that *eterna gloriæ & regni eius*, the Crowne of everlasting Glory.

2. *Longest*: they say there stands a Globe of the World at one end of the Library, and a Sceleton of a man at the other: if wee would be wise men, to bestow some time that wee might bee skilfull in that Booke, where we know our necke verse is written, and not children that will never a done turning over the leaves of a gay booke, wee should not neede to studdy long in this Library to finde a good Lesson: though a man were Lord of all that he sees in the mappe of the world, yet hee must dye, and become himselfe a mappe of Mortality: and therefore if the Devill should tempt him, as he did our Saviour, with a view of the glory of the World; *All this will I give thee, if thou wilt fall downe and worship me*, he might resist him with the words of our Saviour, *But what will it profit a man to gaine the whole world, and lose his owne soule*, what will it comfort him? And *Alexander* wept, when he heard the Philosopher discourse of another world, because he had not yet Conquered all this, and yet hearing there was another in which he had no part, he wept to speake with the Apostle, *as one that had no hope*; and *Abab*

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wept in the time of drought, when it rained not upon the Earth for three yeares; complaining as the Father brings him in, in the mid'st of his Ivory Palace, with all his Riches, Plate, Jewells and Treasures about him; but what doth all this profit me, since the heaven is Brasse above? and not without cause, for if we have happinesse onely in this life, if wee be without hope of a better life, the hope which is indeede the inheritance of a King; if the heaven be shut against us, with gates of Iron, and Barres of Brasse: what *Eſau* would not weepe for the losse of such a blessing?

3. *Deepest*: Peace of Conscience, which he that hath all outward losses or crosses cannot make him miserable, no more than all the windes without can shake the Earth; tis the wind that struggles within her wombe, which when they breake out, make the Earth quake as Pangs of her Delivery: *Iob* was more happy when hee sate upon the dunghill, than *Adam* when hee sinned in Paradise, now it is God onely that can speake peace unto the Conscience, and God speaks this peace onely by Religion.

2. And last, that Christian Religion is the true Religion.

1. Most agreeable with the Word, confirm'd under the letters Patents, and by the broad Seale of Heaven, all the Miracles to which

which the Martyres have subscribed, and signed it with their blood.

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2. Most sutable to mans nature and condition, it cherishes all Plants of virtue, which the Reliques of the light nature acknowledge and where the letters sometime written in our hearts, are blotted out and razed, by the fall it restores and repaires with addition and improvement, and because here where all is done, as in bookes, *multa desiderant*, it teaches us to repaire to Christ, in whom are all the treasures of Wisedome, where we may have a sufficient harvest, wee neede not gleane in another field.

3. Most Serviceable to his glory, this as *Themistocles*, when all the spectators eyes, at the Olympick Games were fastned upon him, sayd he thought himselfe richly recompenced for all his Labours undertaken for *Greece*. God is content with glory for all his grace, and takes our acknowledgement for payment, and this he will not lose, this may be the touchstone of the true Religion, that which gives most to God, and unites us to himselfe, and so brings in the last place.

2. *Be Wise* then to fixe this End, to finde this way, to force this passage: consider,

1. The Consequence is great: Behold I set life and death before thee this day, and we all fit Iudges of life and death, not as *Gambyses* Iudge, sometime upon a Bench co-

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vered with his Fathers skinne, but upon a cause, which if it goe against us, will cost us our owne soule: Behold we are set here upon Earth, betweene heaven and hell; the controversie is which of them is ours; and we sit our selves Iudges of this great *Nisi prius*, and the verdict must be given in, before the Sunne set, the Sentence past: they say God hangs the greatest weights upon the smallest wires: see the Circle of the Crowne of Eternity, hangs upon the small wire, the slender threed of our life, the point of Mortality: we must passe hence *in fine*, to the Bench of the Saints, to judge the World with Christ, or to the barre of sinners to be judged with the world, either attended home to the Pallace with a Guard of Angels, or conveyed with a Legion of Devils to the Prison: and it lyes in our breast: either wee make us golden wings with *Dadalus* to flye to heaven by wisdom in the sentence if we resolve to be godly; or if we chuse to be wicked, according to the French Proverbe, we dig our owne graves with our teeth, our own graves in hell, by our intemperate folly: *O beware* for the consequence is great.

2, The Iudgement is difficult: betweene true virtue, true happinesse, and the counterfeit: as the *Spanish* Iudge, when a murther was committed in a tumultuous crowd of people, bared all their bosomes, and feeling

ling upon their breasts, discovered the guilty author by the panting of his heart: as *Salomon* ript up with the sharpe sword and examined the very bowels of the two Harlots: so doe we neede an excellent sharpenesse of wit, to Anatomize the very bowels of the cause, lest a faire outside carry it: for falshood is like an impudent Strumpet, but truth vailed like a modest virgin, who if she would be won, yet tis fit she should be wooed: beside a thousand disadvantages, that make it hard to see the truth, and much harder to keepe the ballance even.

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1. The whole World is offered for a bribe to corrupt us: *Turne in to me my Lord*, her words are soft as butter, and honey shall hee cate, till he be able to discerne good and evill, if wee play the children, and our stomackes stand rather to the butter, there needes no hammer, the worlds sweet tongue will naile us to the earth, where wee shall sleepe in sinne securely, till we sleepe in death eternally; and if it come to that *All this will I give thee*, wee had neede to play the men and more I trow, for who is not tempted with such a baite? who will not stoope to such a Lure? but thou art I doubt not a *Fabritius*, a *Cato*, the Sunne may sooner bee drawne out of his course, than thou swarve from the Rule of Iustice, of vertue, for a world: but will keepe within her Zodiacke
all

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all the yeare, at least never beyond the Tropickes, though thou touch not alway the Eclipticke line (and yet that also the honorable Iudges must doe twice a yeere) but if the world doe not move thee, to take heede of

2. *Thy flesh* (that lusts after the quailles of the *Israelites*, and lingers after the talent and the raiment as *Gehazi*) doe not intice thee to forget God, ready to whisper in thy eare, as *Peter*, *Master it is good to be heere*, I with the losse of heaven: lest they of thine owne betray thee: lest thy flesh, thy servant, thy favorite, be bought with a small price, to prepare thee, to sell thee as *Judas* did his Master: lest thy flesh, shee that lyes in thy bosome, so neere thy heart, be bought with a small present to frame thee, to corrupt thee, as *Eve* did our father with an Apple, for the Adversary is acquainted with these backe doores, and will certainly plough with thine owne heifer, to picke out the Riddle of thy minde, and know how it is enclined: and as the *Argonautes* they say when they faild of *Hercules*, and so were out of hope to win the Golden Fleece, by the valour of their Champion, would have beene out of heart, but that it came into their minde to flatter with *Medea*, to worke by the wiles of a woman, and so prevailed: and *Simon* crept into the High Priests Hall by the

the favour some thinke of the maide that kept the doore: So when the world cannot bring Truth of Happinesse for her Champion to overthrow us, and draw us from God and heaven, she will be sure to deale with her old chapman the falshood of the flesh, and so if we take not heede, over-reach us in our bargain.

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And yet if thou canst wash thy hands of the world, and the flesh hath not whispered in thine eare, but thou comest free to the Bench, take heede thou sleepe not on the top of the Mast: here is the height of danger; for as usually the weakest cause will be sure to fore-lay the shrewdest Councell, or the loudest Advocates: so here, the wrong cause hath a strong

3. *The Devill*, Advocate; what cause so bad but hee will undertake it, to choose for gaine or glory? what stone so rough but he can smooth it? what stuffe so pittifull, but he can set a glosse upon it? as they say of Beares, no such deformed lumpe of falshood, but with his tongue hee can licke it into some fashion, that may like dogges, heale any wound they can reach with their tongue; if he cannot practise underhand to put off the hearing to deferre sentence, which is his gay Triumph, but thou wilt hold a serious resolution, to set thy life in order by some certaine course, that may give good security

H h

for

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for her happinesse to thy soule; and hee must needes to the stake, to the stage, how will he play his glorious prize? with what a cast of innocence, what a coppie of confidence will he enter the lists? and when he pleads for pleasure, or profit, or honour, the worlds trinity, against the Service of the blessed Trinity in true Godlinesse; what golden Eloquence? what brasen Impudence? what subtil shifts? what quaint quirkes? what cunning conveyance? what juggling? what shuffling? what packing? like the Hare, if hee dare not trust to his speede, hee will try the turne, and cast off the Iudge, or the double and lose him, if hee be not the wiser: how easie smooth will he make the way of sinne appeare in his glasse? like Triangular glasses among the Optickes, which will represent a way so foule, so deepe, that tis impassable as if it were all covered with Tapestry: but what an horrid Aspect of Godlinesse in this Picture? the Embleme of Religion was never so ragged as he will make it: the Popish Hugonot never so deformed.

Piety shall be overwhelmed with Obloquie, like a sparkling diamond, obscured in the dirt, fitter to be set in gold of Ophir: and prophanenesse like a Carcasse which would stinke above ground otherwise, shall be embalmed with all the curious art and costly Spicery of the *Egyptians*: when he dares

dares not confront the mighty treasons alleaged in her cause : when his eyes dazle at the Majesty of her beauty. Squint at the cause, and squib at her coate, like the *Parthian* shoot and flye, flye and shoote his arrowes, even bitter words : to snib and dafh modest innocencie out of countenance : nibble at the reason, and be sure to give the person a nip ; it will not take a blow, it shall bee blasted.

But he will not blush to ascend out of the earth in *Samuels* mantle, and ascend againe into the Chaire of heaven, and there reade a grave Lecture of Predestination, which his Scholler must learne for nothing else, but to take out a Lesson of Prophanenesse ; which will make him grow like a Mushrome in a night, a pregnant disputant against his owne soule ; the Premises are deepe, the end of all men is written long agoe in Doomes day booke, in the Volumne of Eternity : *pro- fundat, perdat, pereat*, if I shall be saved, I shall be saved : the conclusion desperate, let us eate and drinke, for to morrow we shall dye, goe kill thy selfe upon the mountaines of *Gilboa* (where never fell any raine, or dew of grace) the height of all sinne and wretchednesse, Or if neede, to mend the matter againe, he can present to thee the Mantle of *Elias* that onely dropt from him, when at his zeale mounted up to heaven in the fiery Charet,

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and teach thee to maske in that habite; and Act a Part of *Elias* upon the Stage of Hypocrisie; when there is nothing to bee seene behinde the Arras but a mud wall: no Play within the Curtaine behinde the painted cloath, but the Pageants of Hell: and hee that would goe for a Successor of *Elias*, with his Spirit double upon him, is doubly more a Sonne of Belial.

But I dare wade no farther in these Deepes of Sathan: now as the *Psalmist*, one deepe calls to another deepe; the deepe of Sathans sophistry, to the deepe of divine

3. *Wisdom*: she onely can give us a clew, a reading thread, which shall guide us out of this Labyrinth: the onely Advocate that will be retained, that dare pleade the cause of Truth and God, the true Liberty of the Spirit, against the proud Monarchie of all Vsurpers: and how easily will hee unmaske all the painted braveries of the world, unrip all the cursed treacheries of the flesh, unravell all the learned Mysteries of the Diuell.

God will not pleade with Eloquence, but with Thunder: for he will carry us to Mount *Sina*, where hee will give the Law to us so strongly to beate downe the ranke pride of Nature, good Lord what a Tempest of Curses, cursed bee the swearer that playes with that glorious Name of God, before whom

whom the Cherubins and Seraphins cover their faces, and cry continually, *Holy, holy, holy, Lord God of Sabbath*: cursed bee the Sabbath breaker that grutches him a day upon earth, with whom all the goodly Company of the Prophets, with all the Noble Army of Martyres keepe an eternall Sabbath in heaven, never ceasing night and day to cry Hallelujah, Amen Hallelujah: cursed be every one that keepeth not all the Commandements, that are written in his booke, and all the people shall say Amen: Not the *Iewes Anathema* with 300 Priests, and 300 Bookes of the Law, and 300. Trumpets, denouncing the curses, in their Solen Excommunications, as they say they doe, can sound so terrible.

But when the hard heart is grownd to powder betweene the upper and the nether millstone of the two tables: hee will not fetch Balme from Gilead, but distill the Influence of heaven upon it: for hee will get him to Mount *Sion*, and from thence he will water the gentle Plants of Grace, applying the Gospell sweetely, sweete Saviour, with what a showre of Blessings! *Blessed are they that mourne, for they shall be comforted; blessed are they which doe hunger and thirst after Righteousnesse, for they shall be satisfied*: blessed is every one that feareth the Lord, both small and great: Not that imagined Har-

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mony of the Sphears, nor all the Quire of Angels could sing a sweeter tune than this; *Glorry be to God on high, on earth peace, good will towards men.*

And yet againe, if hee can get a Private Audience, hee will informe us in the cause more fully, for hee will take us into the Chamber of Meditation (to better purpose than the Iesuites use their Schollers when they would tutor him to kill a King) where he will shew us both painted so lively, that we shall be even melted in the scorching flames of Hell, and then moulded in the loynes of heaven to all goodnesse: Then, then will he set before our eyes, the World stript and naked, or perhaps burning in the last fire, and say, behold your Lovers, whom you have doted on; and God sitting upon his Throne in all his Majesty, attended with thousands of Angels, and tenne thousands of Archangels and say; behold the Lord of whom you say, This man shall not raigne over us: till the Soule amazed with the admiration of her folly, and ravished with the sight of that unspeakeable glory, begin to bleed out in teares of sorrow, and wish it could vanish into sighes of desire toward him: and then, O if I had a thousand mines of gold, they should flye, to purchase this one word, *God is mine:*

And no wonder (to close all) foras *Heraclitus*

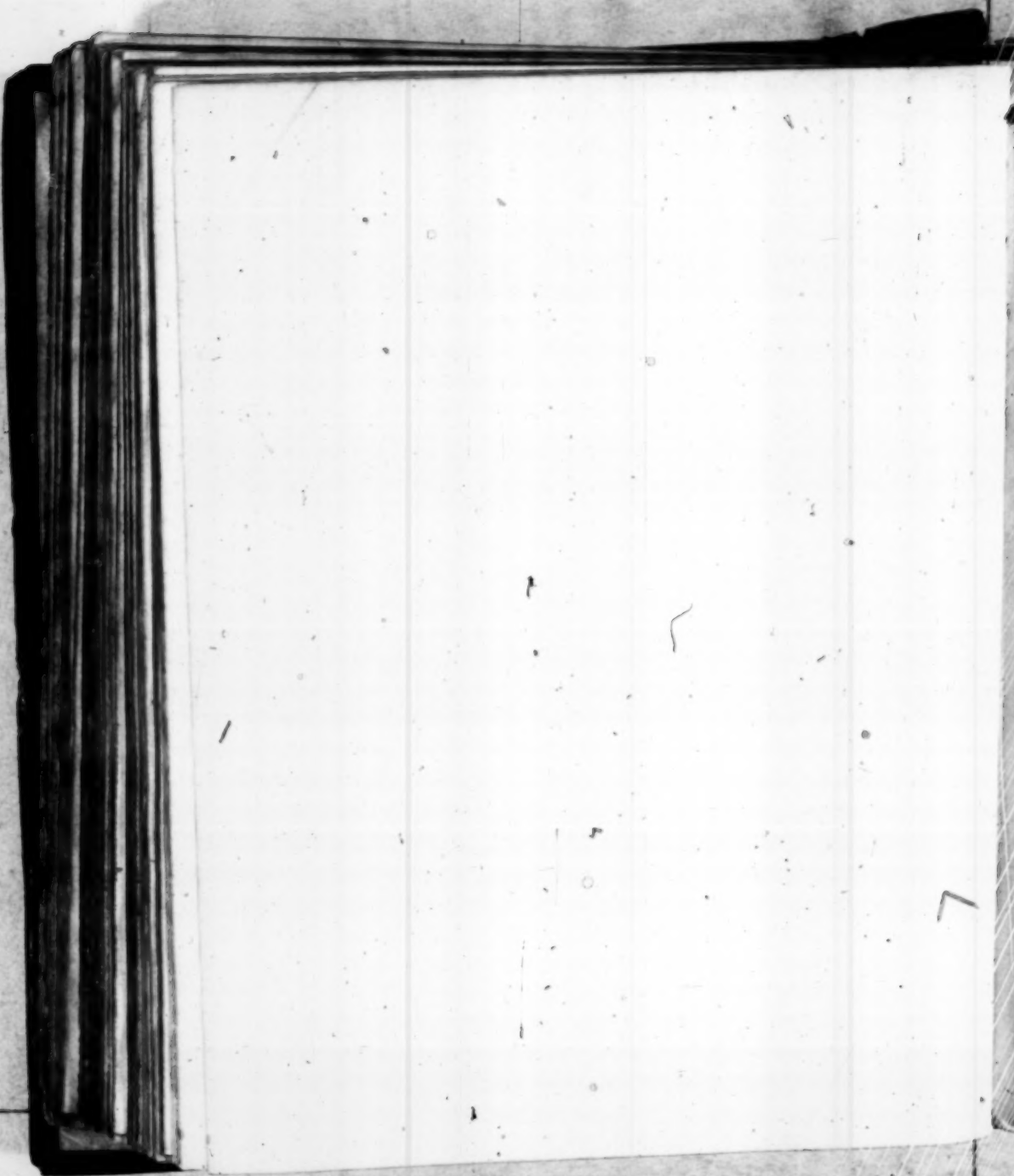
ditus sayd once, if the Sunne were wanting it would be night for all the starres; so if the light of Gods Countenance bee wanting, a man may sit in the shadow of death, for all the glister of all worldly contentments? And I beseech you tell me, suppose your house were paved with Pearles, and walled with Diamonds, but the Roofe open to the injuries of heaven, would those shelter you from the Stormes and Tempests? would you chuse to be so lodged in a hard winter night? suppose the King should set you in the chaire of State at a table, richly furnished, royally attended, but hang a sword over your head in a twined thread, as *Dionysius* did his Parasites, would that honour make you merry? would you desire to be so feasted? Suppose God himselfe should make you this offer, as it is in the fater; crowne your heads with Rose buds and wash your pathes with butter, cloath your selves in Purple and Scarlet, and fare deliciously every day: take your fill of pleasure: open your mouth wide, and I will fill you with all that heart can wish, of all these wordly things, onely this, *Faciem meam nunquam videbitis*, you shall never come at me, you shall never see my face; would you thinke you had a good offer? would you accept of the condition?

Many say, *who will shew us any good?* but Lord lift thou up the Light of thy Countenance
upon

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upon us: Let our house be a Prison, a Dungeon a Hell: but let the light of thy countenance shine in at some little cranny, and that shall make it a Pallace, a Court, a Heaven. Let our bread be the bread of affliction, and let our teares be our drinke: *but let the light of thy countenance shine upon us,* and that bread shall be transubstantiate into *Manna* the food of Angels, that water turned into wine, and so many teares shall drop like so many Pearls into our Bosome, and enrich our Conscience with heavenly joy: Let goods, and friends, and life, and all forsake us, but let the light of thy countenance shine upon us, and that shall be life, and friends, and goods, and all unto us. For as *Noah* when the Deluge of waters had defaced the great booke of Nature, had a copie of every kinde of Creature, in the famous Library of the Arke, out of which they were all reprinted to the world; so he that hath the favour of his God in the Arke of his Covenant, in the Arke of a good Conscience, hath the Originall copy of all blessings, out of which, if al were perished, all might easily be restored. And here let the Arke of my soule and my Sermon rest upon the mountaines of *Ararat*. And thou O Lord that sittest in the heavens, give us all Wisedome to serve thee so with feare and loy here upon earth, that we may hereafter Reigne with thee in heaven, where we shall have Ioy without Feare. Δεεα. Οαφ.

FINIS.



XI. CHOICE
SERMONS,
PREACHED UPON
Selected Occasions, in
Cambridge.

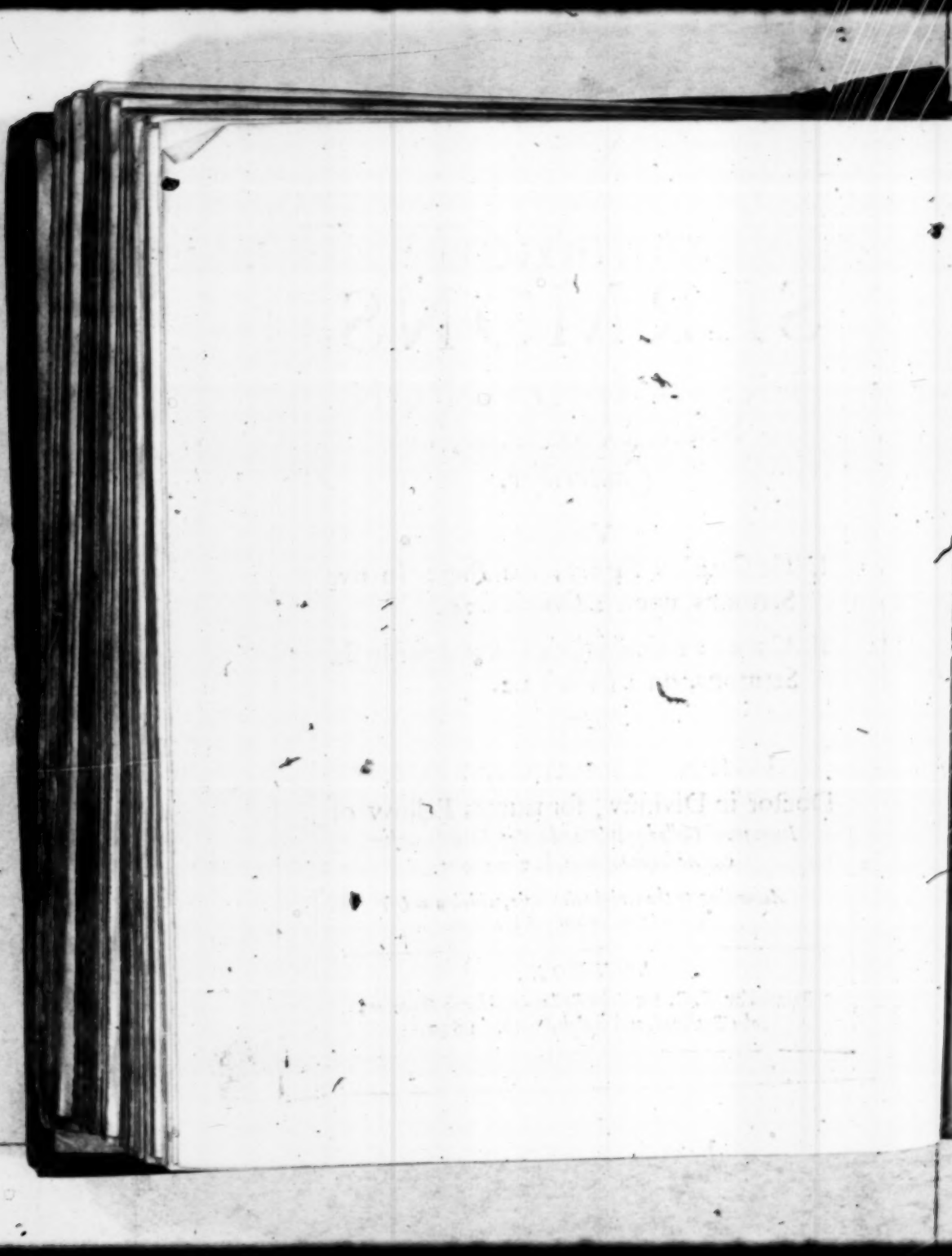
VIZ.

- I. *The Preachers Dignity, and Duty:* In five
Sermons, upon 2. Corinth. 5. 20.
II. CHRIST *Crucified, the Tree of Life:* In six
Sermons, on 1. Corinth. 2. 2.

BY
JOHN STOUGHTON,
Doctor in Divinity, sometimes Fellow of
Immanuel Colledge in Cambridge, late Preacher
of Aldermanburie, LONDON.

According to the Originall Copie, which was left
perfectted by the Authour before his death.

LONDON,
Printed by R. B. for John Bellamie, Henry Overton,
John Rothwell, and Ralph Smith. 1640.





TO
**THE RIGHT
HONOURABLE,**
HENRY,

EARLE OF HOLLAND,
Baron of Kensington, Captaine of
His Majesties Guard, one of the Gentle-
men of the Bed-Chamber, Chancellour
of the Universitie of Cambridge, Knight of
the Most Noble Order of the Garter,
and one of His Majesties most
Honourable Privie
Councill.

The VViddow of the deceased
Authour, in testimonie of her humble
and thankfull acknowledgement of
his noble favour and respect, shewed to her
dearest Husband in his life time, presenteth
these ensuing Sermons, which are now,
according to the trust reposed
in him, published
by A. B.

THE RIGHT

OF THE

PEOPLE

OF THE

UNITED STATES

TO

THE

LEGISLATURE

OF THE

STATE OF

NEW YORK

IN

THE

YEAR

OF

THE

REIGN



To the Reader.



BE pleased to take notice, that here is presented to publike view, the true legitimate birth of the Authour, whose name it beares. He left severall Sermons under his owne hand, preached at speciall times, and in Auditories of greatest worth and estimation, the chiefe of which are now made publike, in these ensuing Sermons: other of his Sermons were onely taken from his mouth, in the publishing of which, the best care is and shall be taken, to publish them by, and compare them with the exactest copies that can be gotten. In both you have the Authours mind, as neare as can be, expressed, in his own words, without adding or detracting. In the latter, you shall finde the heads of the Sermons (which were all that were last perfected by the Authour) in a methodicall Analysis prefixed before them: they were his owne, both for forme and words; onely what he wrote in Latine, is translated into English, for the benefit of all, and the Latine you shall have inserted in the margin, in his own words, answerable to the severall particulars treated on in the Sermons: you may see a prooffe of it in the Sermon upon 1 Sam.

2.30. if it had been sooner thought on, you should have found the like in all, you may expect it in the rest, except in some few, which are already in the Presse, or prepared for it. This shall be the token in every Sermon, by which the true birth shall be distinguished from such counterfeits, as might otherwise be fathered upon him. Be intreated to pardon the slips of the pen in writing, and of the Presse in printing, and then I hope you shall not finde any materiall imperfections: so I commend these labours, together with thy selfe, to the blessing of God.

A. B.

FIVE
SERMONS,

ON

II COR. V. XX.

Preached at *Cambridge*,

BY

JOHN STOUGHTON,

Doctor in Divinitie, sometimes Fellow of *Immanuel*
Colledge in *Cambridge*, late of *Aldermanbury*,
London.

Perfected by the Author in his life time.

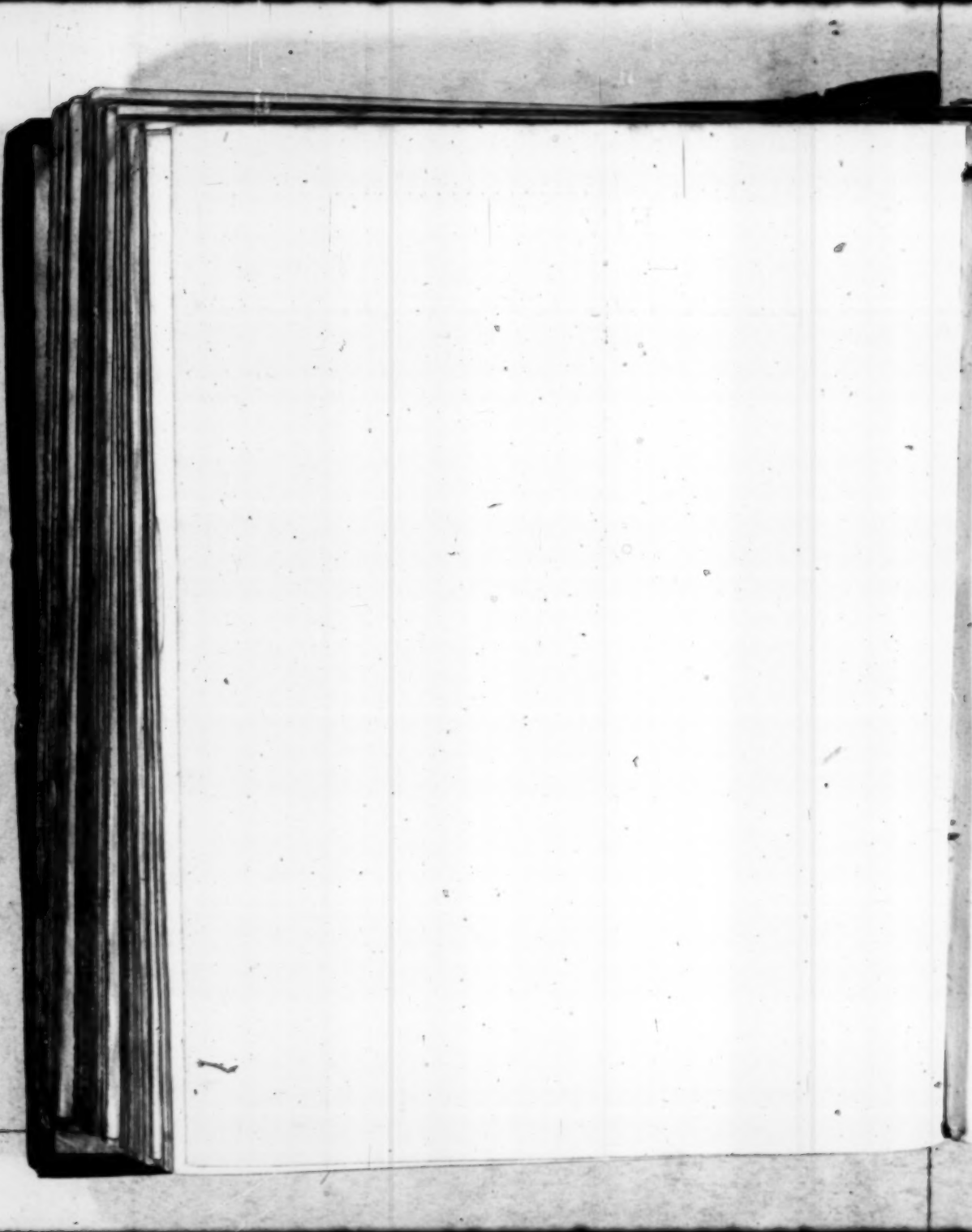
1 Theff. 5. 12.

*We beseech you brethrew, to know them which labour among you,
and are over you in the Lord.*

Quanto sublimitas intior, tanto humilitas pretiosior.
Bern. in Epist. Dom. 2. Scrm.

LONDON,

Printed by R. B. for *John Bellamie*, and *Ralph Smith*,
and are to be sold at their Shop, at the three golden Lions
in *Cornhill*, neere the *Royall Exchange*. 1640.



2 CORINTH. 5. 20.

1. The Connexion and Coherence of the words.

1. The occasion of them.

1. Imputations cast upon the Apostles.

- { 1. Person, by reason of his meannesse.
- { 2. Calling, by reason of his afflictions.
- 2. Removed and taken away: 4. Chap. 7. vers. where he doth plead for,
 - { 1. The excellencie of his Function.
 - { 2. The necessity of his worke: though afflictions doe attend him: for,
 - { 1. Hope of reward inticeth him, vers. 13. of the 4. Chapter, and 10 of the 5. Chapter.
 - { 2. Feare of Punishment incites him, vers. 10. 11.
 - { 3. Love of Christ constraines him.

2. Text it selfe.

- 2. The parts of the Text, {
 - 1. Institution of an Office.
 - 2. Execution of it.

3. Explication of the words.

1. Subject, we: 3. degrees of latitude, as it respects,

- { 1. Himselfe.
- { 2. All his fellow Apostles.
- { 3. All his fellow Labourers.
 - 1. As it respects himselfe, he speaks in the plurall number, where is,
 - { 1. The Language of humility.
 - { 2. A Myserie of wisdom.
 - 2. As it respects all Apostles: who do,
 - { 1. Agree in substance of commission, } with Ministers.
 - { 2. Differ in circumstance of execution, }

They differ in two things {

- 1. Their Mission was more Authentically.
- 2. Their Motion more observable.

3. As it respects all his fellow-Labourers.

2. Ambassadors.

- 1. Comparison holds betwene Ministers and Ambassadors, in three things.
 - { 1. They are both messengers.
 - { 2. Both from Princes.
 - { 3. Both about matters of mutuall behoofe.
- 2. The disagreement is in three things,

1. Ambassadors are sent, because Princes themselves cannot bee present.
2. Ambassadors are to Princes only, or free States.
3. Ambassadors are set forth with some befitting port and Pompe.
3. For Christ: who may be conceived,
 1. As the Author.
 2. The end of this Ambassage.
 3. Object, of these Ambassadors.
4. Doctrine: Ministers are Gods Ambassadors.
 1. Explication.
 1. The necessity, that God should send his Ambassadors to us.
 1. On mans part, miserable extremitie.
 2. On Gods part, most feeling and free compassion.
 2. The convenience, that men and meane men should be sent, not Angels, in three Reasons.
 1. From the nature of the thing.
 1. Men have more ordinary and visible converse with men.
 2. By this meane man is drawne to God in such a manner, as is suitable to his nature.
 3. By this meane the gifts of grace are conveyed, as by a conduit-pipe, by the same nature.
 2. It is most profitable for man.
 1. It is a fruit of Christs exaltation, and a reall pledge of Gods affection.
 2. It is a most probable and likely way to bring men to God: God deales.
 1. More familiarly with us.
 2. More credibly: for,
 1. Men are knowne unto us.
 2. They cannot deceive others, but they must also deceive their owne soule.
 3. They confirme their owne words with their workes.
 4. They sometimes set a seale of suffering to their doctrine.
 3. More effectually.
 3. It is the strongest bond of love betweene Christians.
 3. God gaines most glory this way.
 1. He magnifies his owne Power in this.
 2. Makes tryall of the obedience of his children.
 2. Proove: by demonstrations taken from the nature of the doctrine.
 1. The antiquitie of their doctrine.
 2. Excellencie of their Ambassage.
 1. Subject } of their Doctrine.
 2. Project }

1. Subject they teach.

1. Plainly of the incomprehensible distinction of the Trinitie, &c.

2. Truly of mans blessed integritie, and cursed Apostacie.

3. Clearly of a strange marriage, the Divine nature with the humane, &c.

4. Sweetly of humiliation by the Law, of vocation by the Gospell, &c.

1. The project of their Doctrine: the salvation of man, which is,

1. The most noble and necessary worke.

2. Most befitting the greatnes, goodnes, and wisdom of God.

3. Most distant from the reach of reason.

2. Efficacy of their Ministerie: shewed,

1. In generall.

2. In particular, 1. Extensively.

2. Intensively, it workes.

1. In the heart.

2. A strange worke in the heart, both those in regard,

1. Of the act it selfe.

2. Of the manner of working.

1. Without any helpe, *ex parte subjecti*.

2. Without any helpe, *ex parte medii*: or thus,

1. They worke upon the heart: which is,

1. The most free.

2. The most hard of any thing to work upon.

2. They work upon the heart in a speciall and strange manner: consider,

1. Act it selfe: it is,

1. A Resurrection.

2. A Generation.

3. A New creature.

2. Effect,

3. Terms betweene which this mutation runs.

3. The heart conferres nothing to this worke, not so much as a naturall receptivitie.

4. All this is done with weake meanes.

1. Not with inticing words of eloquence.

2. But with humility, simplicity, and plainnesse of speech.

Extensively, the efficacy of it, 1. Extends to all Nations.

2. In despite of all opposition.

3. Application.

1. In Respect

1. In respect of those that enter into the Ministerie.

1. To those that are in authority: they must keepe out such as are defective.

- 1. In sound understanding.
- 2. In sincere affection.
- 3. In unblameable conversation.

2. To those that have children to bring up, and doe dedicate them to Gods service, let them not be the gift of,

- 1. Some infirmities: or,
- 2. Deformities.

3. To those that are entering into the ministerie: they must be-thinke themselves of all.

1. Helps.

- 2. Ornaments that may { 1. Grace.
- 2. Expedite their function.

- 1. A rich invention.
- 2. A solid judgement.
- 3. A faithfull memorie.
- 4. The skill of Arts and Tongues.

4. To those that are too forward in this kinde:

2. In respect of those that are already in the Ministerie.

1. For instruction.

1. For their life, it must be { 1. Holy.
- 2. Exemplary: els they,

- 1. Dishonour { 1. The Countrey, from whence they come.
- 2. The Person, from whom
- 2. Dishearten the people in their way.

2. For their Doctrine: the title of Ambassadors commends many things unto them.

1. Fidelity: they must not goe beyond their Commission.

2. Humility.

3. Diligence: enforced from,

- 1. The nature of their Service.
- 2. The authority of their Master.
- 3. The necessity of their Errand.
- 4. The Reward of their service.
- 5. The Punishment of their neglect.

4. Courage and resolution, against { 1. Feare.
- 2. Flattery.

1. Feare of reproaches, nick-names.

2. Feare of the frownes of men.

3. Peare of the greatest sufferings: feare, how of thuse for

1. If wee perish, wee flourish.

2. Cowardise is cruelitie.

2. To those that are eminent in the Church, they must consider,

1. That no dignitie can make them so truly honourable, as the preaching of the Gospell.

2. The frequencie of this dutie is no disparagement to their greatness.

3. To the people.

1. Offer no discourtesie to those Ambassadors, for,

1. God gives charge they should be inviolable.

2. It will pull all Gods judgements upon us.

2. Receive them as the Angels of God: give,

1. Attention,

2. Credit,

3. Obedience

to their words.

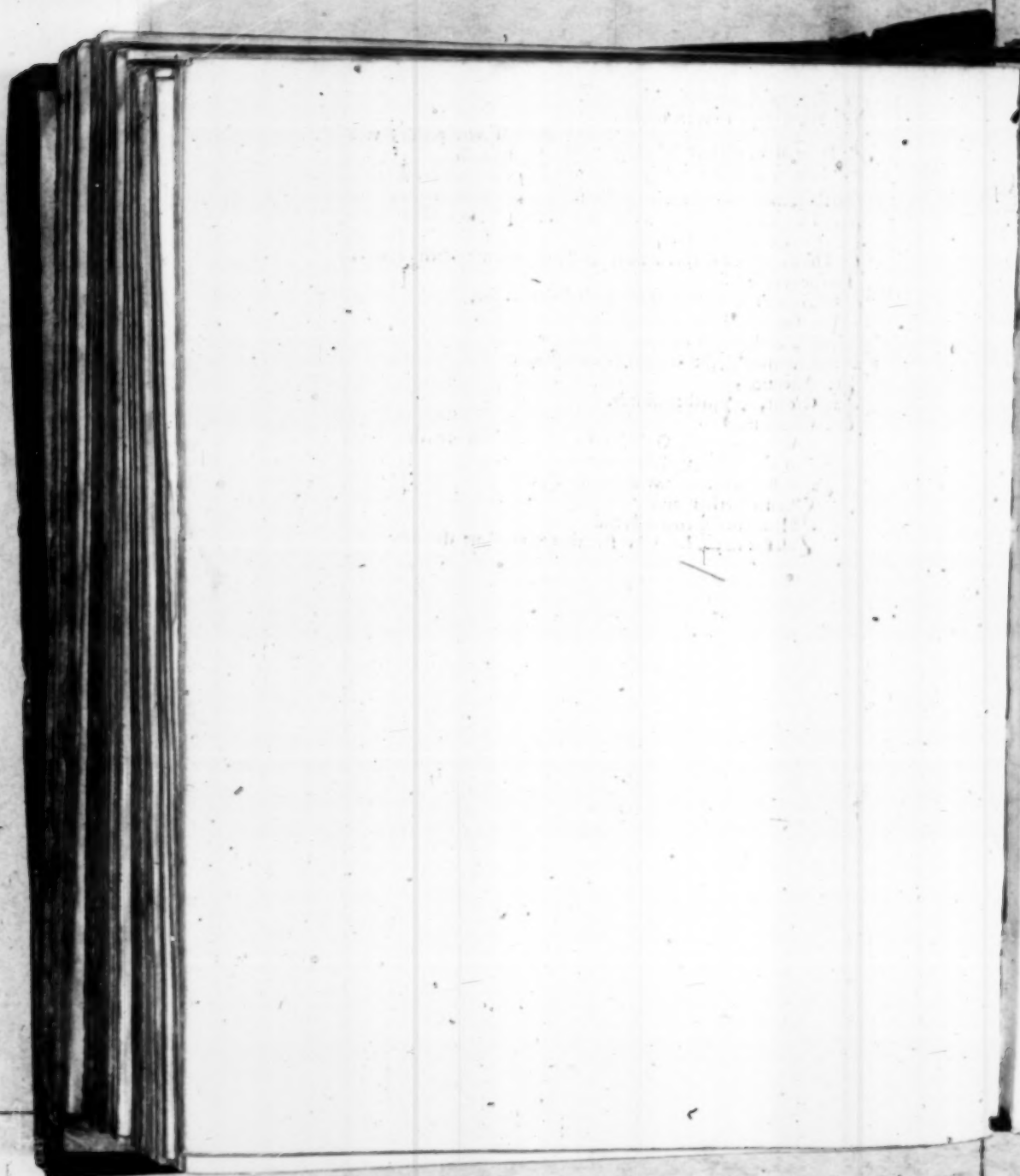
1. When we go to Gods house, say, I go to heare what Gods Ambassadors will say unto me.

2. When we returne with benefit, say,

Blessed be thou, and

Blessed be thy counsell, and

Blessed be the Lord, that sent thee to meet me this day.





2. CORINTH. 5. 20.

*Now then we are Ambassadors for
Christ, as though God did be-
seech you by us, we pray you in
Christs stead, be ye reconciled to
God.*



Purposed to have entred into
these words abruptly; but the
first words which stand as it
were in the porch, being parti-
cles of speciall inference from
the former, and therefore of
necessary reference to them, tell me that I
must borrow light at the next doore, that I
may walke inoffensively. To give a touch
then of the coherence. You may take notice
of it, either as they depend upon the next ver-
ses immediately going before, or as they stand
in the whole building, and are as it were woven
B into

SERM. I.

into the whole frame of the Apostles discourse. The connexion with the precedent verses is very easie and perspicuous: you may ascerne the meaning, if you will but read the words, *And all things are of God, &c.* these are the words out of which you may easily draw, and (with a little turning of the wheele of your understanding) as it were spin the words that I have read, thus: *We have a commission to preach the word of reconciliation, that is the good will of God, for reconciling man to himselfe by the blood of Iesus Christ: We have such a commission from God: Ergo, we are Ambassadors for Christ.* But there is something more difficulty to observe how these make to the generall end and scope of the Apostle: give me leave to go back a little, and take the advantage of a run, that I may the better open the meaning of these words. The faithfull Apostle (as it is the condition of all that will be faithfull) met with many Tubs and much opposition at *Corinth*, especially from the Colledge of proud *Pharisees* and learned *Rabbins* among them: among other things, his afflictions were laid in his dish, and that scandall of the meanenesse of his person, was interpreted as a reall prejudice against the truth of his profession. You will say, a brutish collection, and against a common rule of humanity; and yet, to say truth, it is the common opinion of carnall men; they judge of Religion by these outward

Dignity and Duty.

3

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outward impertinencies, rather than appurtenances, they cannot fancy the truth, because of the ragged garment that she weares. As on the contrary, the tyrant boasted that the Gods approved of his sacrilege, because he sailed home with a faire gale of wind; *Felix scelus virtus vocatur*, Mischief happy in the successe is called vertue: and with the Papists, the ostentation of the prosperity of their estate, is the best demonstration of the sincerity of their religion: belike they have clipt the wings of prosperity (as the *Athenians* did the wings of victory) that she cannot flie away from their Church: so in this, *Iobs* friends reason thus, surely thou art an hypocrite, or else thou hadst never come to this: And the *Barbarians* in the *Acts* conclude thus in their countrey barbarous Mood and Figure, when they saw a viper upon *Pauls* hand, surely that man is a malefactor, justice pursues him, and that vermin, as an officer of justice, hath arrested him. So do they of *Corinth*, according to their barbarous divinity, seeing *Pauls* misery, as they conceived it, call his ministry into question: But the *Apostle* wipes away both these imputations, the one cast upon his person, the other on his calling, with one answer, and stops two gaps with one bush, looke 4. Chap. 7. Vers. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. As if he should have said, our profession is honourable,

Acts 28. 4.

SERM. I.

tho' your person be contemptible; our Ministry is a treasure, though we Ministers be earthen vessels; and these very earthen vessels, though they have but a base matter, yet they have a blessed end: for they proclaim to all the world, *that the excellency of the power is of God, and not of us.* Is it thus, might some man say, and is there nothing then that comes to your share? have you nothing but your labour for your paines? is there nothing to be gotten by the Gospell but blowes and persecution? Why then you may take all the gaines, and put them in your eye (as we use to speake) and see never a whit the worse, and then weep them out againe. But I wonder what makes you so faithfull in such a fruitlesse thing? why are you so hot for that which yeelds such cold recompence? The *Apostle*, besides the excellency of his function, alledges three reasons why afflictions did not daunt him, and dash him out of countenance, but he held on his course and diligence in publishing the Gospell: I will but point them out and passe them over.

1. From the hope of a blessed reward in heaven, from the 13. Verse of the 4. Chapter to the 10. of this 5.

2. From the feare of just punishment, and a curse, if he should have done *the worke of the Lord negligently*, in the 10. and 11. Verse of this Chapter, *For we must all appeare, &c.* and though here were weight enough to set the most

Dignity and Duty.

5

SERM. I.

most rusty wheeles a going: yet because these two may work in base minds, and are in themselves but sinister ends, which many that seem to goe streight, may looke a squint upon: feare in the foreward, and reward and hope in the rereward marshall all his forces, and love in the maine battell, or rather, *tota in toto & tota in qualibet parte*, animates every one to valour and victory; punishment is servile, and hope of reward mercenary. He addes a third motive, which is the peculiar character of a Christian mind, and that is love, in the 14 *vers.* of this Chap. *For the love of Christ constraineth us*, this is that which winds up his affections to that intention of zeal and fervencie. And I pray mark the words. Reward hath an attractive, and punishment an impulsive, but love hath a compulsive facultie. Reward drawes him, punishment drives him, but love hales him forward, to the discharge of his duty: Hope like a tender Mother entices him with a reward, feare like a severe Master incites him with punishment, but love like a Sovereigne Lord commands him. Hope hales before him, and feare blowes behind him, and both on each side row him, but love within him like the very soule of obedience teaches him a naturall motion. Behold againe a strange agreement, force and freedome, violent and voluntary, necessity and liberty met together, and married; and which is more, the most pure liberty with the most

SERM. I.

6 1427414277-
xgus dny epw77-
xgus dny d'xgus.

powerfull necessity, *For the love of Christ constraineth us*, the sweetest natured affection. Love is growne a tyrant and will needs force and ravish the virgin, freedome of will; which hitherto hath been inviolate. Love constrains not by forcible but by loving necessity, as *Plato* speakes. You see three goodly threads, which twisted all together have strength enough to draw the most sleepy sluggard out of his bed of sloath, but you doe not see how they are fastened to *Paul*, you see three mighty engines, which are able to moove him that were immovable, but you do not see in what point they touch our Apostle, and yet that is the principall point: for if these generalities were sufficient, why doth not every *Vzzah* lay hands upon the Arke of God without any checke of justice? why doth not every man that is not a stocke or a Stoick, that hath any hope or feare or love, become a Preacher, a publisher of the Gospell? Yes I will tell you, *Paul* was an Apostle, he had a calling which authorized him, to doe what he did, and therefore all these wrought upon him, and encouraged him to doe it diligently. This is the handle on which they all lay hold; *Now we being Ambassadors for Christ*, hope invites us, and feare commands us, and love constraines us to strive for our victory, to see for our safety, to condescend to your infirmity in the faithfull execution of our ministry, and therefore in all earnest, obedient, and hum-

Dignity and Duty.

7

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humble manner, *we pray you be ye reconciled to God.* I have made bold to crop these few tops of flowers out of this Divine Garden which lies before my text, where I must dwell something longer, and I meane to scruze the juyce of them into my following discourse. And therfore if you find that it shall taste of this coherence, you see the ingredients, you need not suspect the operation. The summe of the words is the summe of the Word of God, they are a little Bible, an Enchiridion of the whole volume, all the letters are compendiously abbreviated in these few characters, all the particular words cast up into this totall summe, all the silver sayings reduced into this golden sentence, that it may be more portable. *We pray you be ye reconciled to God,* for here is the knowledge of God; *we pray you be ye reconciled to God,* here is the knowledge of man; *we pray you be ye reconciled to God,* here is the knowledge of him that is both God and man; *we pray you in Christs stead, be ye reconciled to God,* here is the knowledge of them that are sent from God to man, to bring man to God.

We pray you in Christs stead be ye reconciled to God. I shall not be curious in laying out the parts, a popular argument will be content with a popular distribution, I will but let the words fall into your eares and they will breake themselves into two parts. *Now therefore we are Ambassa-*

SERM. I.

basadors for Christ, as though God did beseech you by us, we pray you be reconciled to God. You see the words of their owne accord fall into two parts. 1. Yee have the Ambassadors, 2. The Embassage: The Ambassadors in the first words, *We are Ambassadors for Christ*, The Embassage in the rest; and then the last words of the first part [*for Christ*] are as it were the corner stone, in which the two build-ings are coupled; the middle ring, in which the two extreames are joyned; the *communis terminus*, in which the two parts are continu-
ed; the joynts upon which they turne them-
selves, and clasp one with another: and per-
haps I may expresse the same thing in better
termes, if I call the first the charge, the second
the discharge; the first, the institution of an
Office; the second, the execution of it: In the
first, we have one Proposition consisting of a
simple antecedent, and a triple consequent;
the antecedent *We*, we are Ambassadors for
Christ: the primary consequent is *Ambassadors*;
We are Ambassadors, which is attended with a
double illustration, and so altogether make a
treble attribution, as I told you: First from
the Object about which they are employed,
for Christ; *We are Ambassadors for Christ*: The
second from the Author, by whom they are
employed, *from God*; *We are Ambassadors for
Christ from God*: indeed this is implied in the
text, but must be supplied out of the context,

Dignity and Duty.

9

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as you may see easily, and shall see shortly. This is the first part, and the second is like unto it, as our Saviour said of the Commandments. for there we have one proposition likewise, which hath a sensible proportion with the former, but yet accompanied with some remarkable alterations; for, 1. It consists of a triple antecedent, and a simple consequent cleane contrary to it. 2. That which was the consequent before hath shifted his place, and is now become the antecedent, the whole being enriched with a new consequent, which was not in the former. 3. The three parts of the consequent have had a remove, that which was last, is commended and preferred to be first; and which was first, is degraded and rejected to be last; only the middle, as the center, is unmooved. And now thus it is; *We are Ambassadors for Christ from God*, ther's the antecedent, peeced out with the three parts of the former consequent: *pray you be ye reconciled to God*, ther's the consequent, but the order of the parts are inverted: for they should run as I propounded them, but they are propounded so, that they run cleane backward in a * retrograde motion, as the Artists speake: We as Ambassadors for Christ from God, comming from God, as though God did beseech you by us, comming for Christ, in Christs stead, or in Christs name: comming as Ambassadors or Orators, do play the Ora-

C

tors,

* retrograde
motion.

SERM. I.

ἡμεῖς καὶ οὐκ ἄλλοι
ἐσμεν.

tors, we pray you be ye reconciled to God. The last point of the first, is the first of the last, and the last of the last, is the first of the first, and so they close together much like the figure which the Rhetoricians called * a circular figure, and more like the year, of which the Poet,

Atq; in se sua per vestigia vertitur annus.

So that ye have in these words two propositions, like two Semicircles, and *we* is the Center upon which they both move; like two Hemispheres, and *we* is the Horizon, which divides the superiour from the inferiour; both which together make one solid Globe, and *we* is the Diameter, that cuts it into equall portions, a Semicircle of being, and a Semicircle of operation; an Hemisphere of office, and an Hemisphere of action: The first, *We are Ambassadors for God*, The second, *We as Ambassadors pray you to be reconciled to God*. The contriving of these rooms was so perplexed, that I am afraid my speech hath not given window enough to let in light enough to cleare the passages: I am sure I am glad that I have wound my selfe out of this intricate Labyrinth, though I were to breake the clue that guided me, and the thread of my discourse presently.

But now we have cut out the stuffe, we must goe about to make up the garment. To begin with the first. As the Stars in the Firmament have a double vertue, of illumination and influence, whereby they communicate themselves

Dignity and Duty.

II

SERM. I.

selves to the inferiour bodies : So hath every text in holy writ, an illumination of truth upon the understanding, and an influence of grace and goodnesse upon the will; and therefore I will endeavour to shew your apprehensions the light of truth in the explication of the words, so that they may shed their influence of grace upon your affections in their application. The first word that offers it selfe to our consideration, is the subject *we* : which though it be so concrete with that which followes in the originall that it hath lost it selfe, for there all that sentence is wrapped up in one word *Heterogeneis*; as the lesser Starres when they have approached in too near a degree of propinquity to the Sunne, as it were conscious of their own presumption, they dare not be seene, or else they forfeit their light to the Sunne their soveraigne, and are eclipsed. Yet a good Logician, with his *Prometheus* fire, would sever these heterogeneous, and resolve them into their pure and primitive natures, and then would appeare a paire of arguments, besides the yoke that holds them together, as our translation renders it, *We are Ambassadors*. Well then, that first word (that we may take the just measure of the meaning of it) must be considered in three degrees of latitude. 1. It respects himselfe. 2. All his fellow Apostles. 3. All his Fellow-labourers in the Lords harvest. The body of it moves within himselfe,

C 2 as

SERM. I.

as in his proper and particular Spheare, the beames are cast abroad upon all the Apostles in a direct and perpendicular line, the beautie and lustre diffuseth it selfe yet further in an unpartiall liberality to every Minister of the Word; I, and they, and all, we are Ambassadors for *Christ*. 1. Himselfe, I, who was an abortive birth, a stranger, a wolfe, a persecutor, a traitor, an enemy to the grace of God, in my best principles of nature; I am become, by the rich mercy of God, a darling sonne, a Subject, a Shepherd, a Preacher, a Favourite, an Ambassador of the grace of God in *Iesus Christ*: I am an Ambassador. Thus the Apostle chews as it were upon his office, as the wounded *Hart* upon the famous *Dictamum*, and all the poisoned Arrowes of reproach and obloquy, drop off. Thus he shakes the *Viper* off his hand, which those barbarous enemies thought to have beene deadly: but the reason why he speakes in the plurall number, is because of humility partly, and partly of wisdom. It is the language of humility, when a man is urged to a necessary * self-praise, and forced by the importunity of others, to vindicate himself, yet to qualifie his speech as much as may be. So doth the Apostle here excellently, it seemes good to him to distribute this honour to many, that he may not seeme to attribute too much to himselfe, and this plurall number is a phrase of singular humility, and thus

* *Scilicet* 1. 2. 3. 4.

Dignity and Duty.

13

SERM. I.

thus the stile of Princes runnes (we will and our pleasure) joyning their Counsell or the whole State with themselves : For I rather take that frequent anomalie for an intimation of modesty, then of majestie, though I am not ignorant how others apprehend it. Again here is a mystery of wisdom in this word. For as a Deere that is eagerly pursued will immerse it selfe into the whole heard, that so she may suspend the violence of the chase, by the ambiguity of the choise in such variety of game: So *Paul* being singled out by calumny, doth mingle himselfe with the whole fellowship of Apostles. Or as one in danger of arresting will take sanctuary in some priviledged place: So *Paul* takes sanctuary at the Colledge of Apostles. 2. This word besides the particular appropriation which it hath to *Paul* himselfe, must needs be interpreted, according to the true propriety of the number, and meaning; and so it extends it selfe. 1. To all the Apostles. 2. To all Ministers of the Word, both of them are Ambassadors, for they agree in the substance of their commission, though there be some difference in the circumstance of the execution: the Apostolike office, indeed, carried a more lively resemblance of an Ambassage, then the ordinary Ministry, in two regards. 1. They were authorized by *Christ* himselfe, and so received their instructions immediately from his mouth, who is the King of

SERM. I.

the Church ; and accordingly were furnished with all sufficiencies , by the inspiration of his Spirit ; they bestowed not much time and travaile to speake forreine languages, (a thing necessary for Ambassadors) but as *Esaie's* tongue was touched by a *Seraphim* with a cole from the Altar , so they had cloven and fiery tongues, bestowed on them by the Spirit : beside that , they had the gift of miracles , as it were the broad seale of Heaven , annexed to their letters of credit. But with our Ministers it is not so, but they are brought up at the feet of *Gamaliel*, and trained up in the Schooles of the Prophets, and purchase their abilities (as he in the *Acts* did his freedome) with a great summe of labour, and time, and cost : and then the Church the Spouse of *Christ* , since her Lords departure, as a Matron, weares the keyes of authority at her girdle , opens to them a doore of utterance and admits them to the service of the Altar. As they had a more authenticall mission , so they had a motion more observable, which addes as it were life and spirit to the image, and picture of Ambassadors. They were dispatched into all coasts and corners of the world; but ours are fastned to some one place , like pillars of residence ; but notwithstanding these petty differences , seeing they have the same spear of activity, in which they moove, to reconcile men to God, and the same Sun of authority, by which they moove ,
the

the power of the Church, being the power of *Christ* derived to her, (as we call them the Kings officers, who are created not immediately by his Majestie, but in vertue of his power and in subordination to his Royall prerogative) And lastly, seeing the similitude may be preserved entire in both, though this variety be confessed: there being a difference in the type Ambassadors, much like that in the antitype of Ministers; so that either may answer the patterne: And our ordinary Ministers sute with agents or leiger Ambassadors, as the Apostles came neerer to extraordinary. In all these respects they also being included, the whole extent of this word *We* hath three degrees: 1. Himselfe, 2. All his fellow Apostles, 3. All his fellow-labourers in the Lords harvest. I have made some haste, but the time I feare hath over runne me much, and therefore for that which is behind of the explication, I will lay downe but the rude lineaments, and proportion, and leave the perfect colours and complexion to another time. The second word (*Ambassadors*) is a speech borrowed from Princes Courts, and applyed to *Christ* his Church, by a decent analogy. Ambassadors are messengers from one Prince or State to another, about such affaires as concerne both. You may observe three moments of being, in this rude description; and accordingly draw out three paralell lines, in which,

the

SERM. I.

the termes of comparison do runne along one by another in a sweet proportion. 1. They are both Messengers. 2. They are both from Princes. 3. They are both about matters of mutuall behoofe.

But, because you know a similitude is a tender thing, and must begently handled, you must not squeeze it too much, and stretch it too farre, lest you breake the harmony and analogy, the Musicke and Logicke of the parts; I shall pray you to carry along with you three maine discords in which they jarre, least promising your selves an harmony, *ὁμοφωνία*, in every note and point; you be offended too much with every harshnesse and inequality. 1. Ambassadors are therefore sent from Princes, because themselves cannot be present every where: but the Lord of these Ambassadors, as he is in no predicament of time, because he inhabiteth eternity; so he is in no *ubi*, but ubiquity. 2. Ambassadors are directed to Princes only, or free Estates, and that from some Peere, who can neither claime subjection of them, nor superioritie over them to whom he sends. But these are sent to subjects, to vassalls, to rebels; from him, to whom all owe an oath of allegiance; to whose supremacy, the highest must subscribe; to whose soveraigntie, all the sonnes of the mighty are obnoxious in a politicall, naturall, essentiall order of dependance. 3. Ambassadors are set forth with

with some beſeeming port and pompe, that they may ſuſtaine the perſon of majeſtie, and ſupport the majeſtie of the perſon, whom they repreſent. But with theſe it is nothing ſo, the Chariots of their glory, are the ſhame of their Lords houſe, who, to ſpeak with reverence, is like ſome rich Gentleman in the Countrey, who in a bravery, ſcornes to bee brave. The third word of the Text remaines, [*for Chriſt*] which may beare a threefold conſtruction: wherein *Chriſt* may be conceived, either, as the author, or the end, the Alpha and Omega of this Ambaſſage, or thirdly, the object of theſe Ambaſſadors, the center, and circumference of their imployment. But I promiſed but a delineation of theſe things: only give me leave to cloſe up all, with one obſervation out of the words: I noted before that this ſentence [*We are Ambaſſadors*] is cloſer truſſed up in the Originall, into one word *ἡμεῖς ἀποκρίνομεθα*, a word of a precious emphasis, which is much abated, and very dilute, almoſt loſt in the tranſlation; for that word of action, ſignifying the office, may tell us ſo much in our eares, that thoſe officers muſt be men of action, they muſt be of a nimble and active conſtitution. The men of the earth may be of a more dull and ſad temper, they may fold their armes, they may ſtretch themſelves upon their beds of Ivory, and turne themſelves upon them, as the doore turnes upon the hinges: But theſe Meſſengers

D

of

SERM. I.

of Heaven, must be like Heaven in perpetuall motion : They may well fall to a *motus trepidationis*, if they but once forget their daily progresse. They that preach *Christ* the Sonne of righteousnesse, must be likethe Sonne, who commeth forth of his chamber, like a bridegroom, and rejoyceth to runne his race, as a mighty man; and yet when they have done all, there will be many sonnes of darknesse, that will live in a night of security, and sleepe and snort in sinne : there will be many cold professors, that are frozen to their lusts, and will not be thawed by that Divine Lamp, and melted into the teares of true repentance. And therefore this translation, We are Ambassadors, *nimis lentum est*: We ergo Ambassadors, *hoc quoque est nimis lentum*. These Ministers must fly, like the *Cherubims* that give attendance in the presence of God, they must have fixe winges for expedition, in the execution of his will : they have wings upon their feet, a strange thing, wings upon their feet ; no they cannot foot it fast enough, but they must speed their race with flight, *remis velisque*, the booke they carry, is such as the Prophet saw, a flying booke ; and *Christ* himselfe in their ministry, sitteth betweene the *Cherubims*, and rideth upon the wings of the winde, and so communicates himselfe to all Nations.



2. CORINTH. 5. 20.

Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God.



YOU may remember, that I proceeded thus farre the last time, to lay downe the coherence of these words, with the former, and to lay open the particulars in them contained. The first point of Doctrine, that we started then, was, That Ministers of the Word, are Gods Ambassadors. I touched lightly both the circumstantiall differences, which might be objected; and the substantiall agreement, which must be observed, as it was intended, in this metaphoricall speech; and there we coupled

SERM. II.

up. And though I determined then, to have gone over them more fully, yet because I foresee many things to be delivered, I will rather passe them over; contenting my selfe, with that which hath beene spoken, and descend to the confirmation of the truth propounded. But there is one thing crosses the way, and comes betweene me and my purpose: For, perhaps there are some here, who considering the name and nature of this exercise, will demand; or rather, command and challenge the resolution of a question, before I goe any farther. For what necessity can be imagined, that God should send his Ambassadors to us; or, if that be supposed, what conveniency may be conceived, that men, and meane men should be employed in so honourable a service? To the first part of the question, I shall shape an answer briefly. Looke as some royall King, when his naturall subjects, have unnaturally rebelled, and taken up armes against him; (like the churlish Israelites, *We have no portion in David, nor inheritance in the sonne of Ishai, every man to his tents O Israel.*) that he may curb their insolencie, with the bridle of Sovereigne authority; is ready to send forth a decree of wrath, by the hand of the messengers of death: But the young Prince, out of his speciall grace and princely compassion, stepping betweene them and the blow, and interceeding for them, is intreated to reverse the sentence, and dispatch
a Pro-

Dignity and Duty.

21

SERM. II.

a Proclamation of pardon, to all such of them as within the prefixed period shall return to their obedience: So we having committed high treason, against the most High, in most ungracious manner, and lifted up the hand against our Maker (like the proud tyrant that belched forth this, *Who is God, that we should obey him? or who is the Lord, that we should serve him?*) whose hands had but even then fashioned us; and the decree of death being gone forth against us, Thou shalt dye the death; *Christ Iesus* the eternall Sonne of God, the Prince of peace, hath interposed himselfe for us, and latched the blow (that would have sunk us to Hell) upon his owne body. which he gave for us on the Crosse; that so reconciliation being made in his blood, the Father might be well pleased in him, to speake peace unto us, and proclaime a free pardon to all that should believe, by the silver Trumpet of the Gospel: *Returne, returne, for why will ye die o house of Israel?* This is the necessity: wherein you may observe on mans part, no meritorious excellencies, but miserable extremity: On Gods part, no forcible compulsion, but a most feeling and free compassion, that caused him to visite us, with these comfortable messengers. And this I might exemplifie in all, if I would run through all kinde of Ambassages. As, some are to moove, and make marriages: So is this, to espouse the Soule to a noble Bridegroom, e-

SERM. I.

ven *Iesus Christ*. Some are for commerce and traffick; and so is this: that we might have a secure and sweet entercourse with the Lord, as once we had, before the league was broken in Paradiſe, in integrity: that the Lord might transport us to that *aureum vellus*, the robe of *Christs* righteousness, who was the *Lamb slain from the beginning of the world*; that *Pearle of price*, that rich *Margarite*, the Kingdome of Heaven; and might receive againe of us, by way of exchange, (a poore exchange, but very precious in his sight) our humble and thankfull obedience. But which way soever you please to patterne the materials of the similitude, you shall find no other motive but what I said before, Gods incomparable mercy, beholding with a tender and compassionate eye, mans irrecoverable misery. This may suffice for a taste of a farther answer, to the first point in the question, concerning the necessity why God sends Ambassadors; for I should but anticipate my following discourse, if I should labour to give the full satisfaction. The second point comes now to be considered. For if there must needs be Ambassadors, why are not some of those glorious Cherubims, and Seraphims, that shine with knowledge, and burne with zeale, that cry, *holy, holy, holy, Lord God of Sabbath*; that like courtiers of the King of Heaven, attend upon his Royall person, and behold the face of their heavenly Father, continually

Dignity and Duty.

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SERM. II.

tinually ready to execute his will and pleasure; why are not some of these preferred to this honour? I am sure such a liturgie, might well besee me the highest Hierarchie; such a message, the tongue of Angels; such supernaturall truths, such Angelicall and Seraphicall Doctors. And who more fit to dispence the Word of God, the heavenly Mannah, the food of Angels, then the sonnes of God, then Angels? Who can tell me the mystery of this strange proceeding, that they should be neglected, and man exalted to this dignity? May not every one presume to refuse this office without presumption, and disobey such a command, without disobedience; or will not such presumption, be counted humility; and such disobedience, modestie? As *Moses* when he should have gone in Gods errand, *What am I, that I should goe to Pharaoh, or deliver the children of Israel out of Egypt?* though the Lord removed the scruple, when he answered, *I am with thee*; as if he should have said, count not only the multitude of enemies, and the likelihoods of opposition, as *Antigonus* his Admirall did, when he told him, that the enemies number farre exceeded his; but how many do ye set me against, said the King? but looke about you and see who is with you, *Behold I am with thee*, yet *Moses* was not satisfied, but replied the second time, *O my Lord I am not eloquent, nor ever was, but a man of a heaue mouth*
and

Exod 3. 11.

12.

Cap. 4. 10.

SERM. II.

and a slow tongue, the Lord satisfieth him againe, but he is not satisfied; for after he had bid him consider, *who gives the tongue to man?* or, *who makes the dumbe and deafe,* is it not I the Lord? As if he should have said, it is the grace of God, *by which we are that which we are,* and *I am able to do all things by the grace of God, which enableth me.* And we may say of grace in this kinde, as the Poet doth,

*O mutis quoque piscibus
Donatura Cygni, si libeat sonum.
Totum muneris hoc tui est,
Quod spiro, & placeo, si placeo tuum est.*

Verf. 13.

Yet *Moses* could not rest but he leaves objecting, and fals intreating; *O my Lord, I pray thee send by the hand of him, whom thou shouldest send.*

2 Cor. 2. 16.

And who is so highly priviledged above *Moses*, that might not shrink as *Moses* did, when hee should consider with himself the weightinesse of the worke, and the weaknesse of his owne person, and say as *Paul* did, *who is sufficient for these things?* But it is time to frame an answer: Though neither our shallow capacitie can sound the depth of Gods counsels, nor he be bound to render a reason of his proceedings, yet he gives us both liberty to enquire with sobriety, and light to finde out so much that we may go away with reasonable satisfaction. And therefore I pray observe with me three principall Reasons, why the Lord
who

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who wants neither wisdom, or power, to contrive it otherwise, either by immediate irradiation, upon the understanding, and influence into the will, or by the ministerie of the blessed Angels, yet thought good rather to make use of the helpe of man, for the bringing of man to himselfe, and working that mighty worke of conversion, which our Divines have thought, and taught not without some probability of reason, to be greater than the great worke of the first creation. The first, I take to be from the nature of the thing, wherewith this order stands in greater congruity divers wayes: For first of all, supposing things *in statu quo*, that God will have men descend by naturall propagation, and divide themselves into politicall societies; of which, and out of which, he will call some to grace, which shall come by degrees, not powred in all at once, but dropped in, *by little and little, here a line, and there a line.* It futes not with the nature of Angels, to have such ordinary, and visible commerce with men, as is necessary to accomplish this: for men in this case, must be alwaies feeding, as children use, and must have continuall hand and tending: well indeed they may be dry nurses, to watch, and preserve, and protect the children of God; but to be fathers to beget them by the immortall seed of the Word, to be wet nurses, to succle them with the syncere pure milke of the Word, they can-

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SERM. II.

not be. So that, unlesse we would imagine the whole face of nature changed, and all moulded into a new frame, this peece would not hold proportion with the rest. Nay, it were a thing irregular, and a kinde of violence to the Angelicall nature, to converse with men in this kinde, whereas we all know, *nullum violentum est perpetuum*, there be few Analogies, but there be none Anomalies that are perpetuall: Indeed the Lord uses them for the good of man many times, but their part is not to be alwayes on the Stage. 2. By this meanes, man is drawne to God in such a manner, as is most convenient for his nature, not only in regard of his composition (for by preaching of the Word, his sensible part is wrought upon, and affected) but also in regard of his freedom, for as in the free motions of nature, there is (that I may use a distinction something nice for the termes, but necessary for the thing) I say, a cooperation, without any coaction: so in the first motion of grace, though the Lord worke with a certaine infallibility, and as I may say, a sweet necessity, yet he doth not offer violence to any principle of nature, which hath some evidence, ever from this, that God workes it by man, so that if you looke to both the causes, the principall, and instrumentall, you may say it is the work of God, therefore there is no possibilitie of resistance; it is the work of man, therefore there is no shew nor shadow

Dignitie and Duty.

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SERM. II.

* ὁ βασιλεὺς τὸ
δίδω.
† ὁ κυριεύων τὸ
ἀνθρώπου.

shadowes of violence : and these two must goe together , for as the King in *Plutarch* said of a groat,* it is no kingly gift; and of a talent, † it is no base bribe : So may we say in this case, to worke with danger of failing , agrees not with the power of God , whose will is not will, if not omnipotent , except it can worke what it will. Again , to worke by way of forcing , agrees not with the nature of man , whose will is not will , except it will what it workes. I should enterpret my selfe more fully , for feare of unkind constructions , but that I must make haste. 3. There is a decency, that seeing the Sonne of God became the sonne of man, that the sons of men might become the sonnes of God; and we having all received of his fulnesse grace for grace, his gifts of grace should be conveighed as by a conduit pipe by the same nature : and therefore the Apostle , painting forth unto us that goodly body of the Church, of which, *Christ* is the head, makes *Apostles, Evangelists, Pastors*, all men, &c. the organicall parts of that body, which receive sense, and motion, and direction from the head : and for this purpose , he is (as the head) *annointed with the oyle of gladnesse above his fellowes* , that is, in greater measure, and above, that from him it may distil by the higher to the lowest members. Now the Angels are not univocall members with us, under the same head, though for the effica-

SERM. II.

* εὐλαβησέναι.

cie of *christ*, merit, whether it may any way redound to those blessed Spirits, I will neither peremptorily deny, nor dispute for the present: and therefore it is more meet, the Word should be committed to men than Angels, or any other creatures. The second principall reason may be this, because it is most profitable for man, that men should be Gods Ambassadors, and that in three respects. 1. Because this honour is both a fruit of *Christs* exaltation, *Who ascended on high and led captivitie captive, and gave gifts unto men*, and those gifts, are the ministeriall gifts, as you may see in the place: and besides it is a reall pledge of Gods * affection to man, not only to the persons so dignified, but also in them to all mankind, even as great offices in the Court bestowed on any, are ordinarily arguments of great grace with the King. 2. Because it is a most probable and likely way to bring men to God, for many reasons, which I will but propound, and so proceed. 1. In that God deales familiarly with us, which is a wondrous art to win affection. You know the Fable of the *Theban* Dame, that was misperswaded to intreat *Iupiter* to company with her in all his majestie, to which when he condescended, she was so farre from taking that pleasure she promised her selfe from her goodly Bridegroom, that she lost her life: So could not our feeble spirits brooke the presence of the Divine glory,

if

if he should vouchsafe to come unto us in all his Royaltie. I will not tell you any Poeticall Fable, but the truth of God. The *Israelites* tryed this, for when the *Lord* appeared to them in *Mount Sinai* with thunder and lightning, they presently found their owne weaknesse, and made suite to *Moses*, *Let not the Lord speake unto us, lest we die, but speake thou unto us, and we will heare thee.* And therefore *Iob* wishes that God would lay aside his *terror*, and reason with him *familiarly*, to which when the *Lord* graciously condescended, what was the issue? instead of his former disputation, he grew to this conclusion, *I abhorre my selfe in dust and ashes.* And God promises this as a blessing, *I will raise you up a Prophet from among your brethren, he shall teach you.* And therefore the *Lord* stooping to our capacitie, gives us so as we may receive, and speakes to us men by the mouth of men, as the most proportionable instrument to worke upon us. Not much unlike *Astyanax*, in the Poet, who when his father being armed came to embrace him, * the child forthwith hid his face in his nurses bosome, cryed; and being afraid at the sight of his father, when he saw his hairy Plume upon his Headpeece bending towards him. Like as the Sunne when he lifts to be seene, delays his beames in some thicker cloud, that the edge of his brightnesse being abated, our dim eyes may not be too much offended. Againe,

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thus

EIO 10 13.19

Iob. 42. 6.
Deut. 18. 15.

* ὁ παῖς ἐπὶ
καλὰ πονεῖν ἐν
ταῖς πρὸς τὴν
ἐκείνου ἰατρὴν
πατρὸς οἴκῳ
ἐλθὼν ἀνυχοῦς
ταρβήσας χαλ-
κὸν τι ἰδὼ λόγον
ἰσχυροῦ τι-
μῶν ἀπακρο-
τατὴς κορυφῆς
νύκτα τοῦτον.

SERM. II.

thus the troubled soule, may have free access to the Minister, which comfort could hardly be conveyed another way: especially, considering whom the Lord makes choice of, to bestow the riches of his grace upon, not the great ones of the world so much, but the mean ones. Now as you have seene in a Faire, the Countrey people will not venture into the rich Shops, among the fine Citizens, but had rather bestow their money on some countrey Chapman: so it may bee in this case: and therefore the Lord appoints men, and meane men, that even the meanest Christians may more freely repaire unto them. 2. Secondly, the ministry of Men, is more credible then Angels, or any other could be; for though their testimony be of more weight in it selfe, by reason of their accurate knowledge, and entire fidelity; yet I know not how a man may have more advantages to deale with us: for to let passe the irrefragable authority of the word of God, upon which all divine truths must stand, which would be needlesse, if it pleased God to take any other course than this; and to omit that it is hard to give such infallible characters, wherby divine illuminations, might be distinguished from diabolical illusions, that all ambiguity might be taken away; I say, 1. First, men converse with us, are knowne, they are our brethren, flesh of our flesh, and bone of our bone, and therefore what suspici-

on

on can arise, that they, who are otherwise approved, should goe about to deceive us, in a thing that is as much worth as our soule is. 2. They cannot deceive others, but they must deceive their owne soule, being they are in *eâdem navi*, in the same condition. 3. They confirme their owne words, and adde a commentary of practice to the text of preaching, with their workes; and by tasting themselves of what they prescribe to us, securing us of all feare of poyson. 4. Lastly, they may, and doe sometimes set a seale of suffering to their saying: but I passe to the third. Thirdly, the ministry of men is most effectuell, as for those respects touched before, and because they symbolize in qualities; whereas Philosophy teacheth, that there is easiest transmutation, where there is a Symbolicall quality betweene the agent and the patient: and because they sympathize in nature, so that there may be a secret attractive power, as we see in the Loadstone to the Iron, or rather a mutuall conspiring to embrace one another: So even by the very art of perswading: I know not what the tongue-eloquence of Angels is, and the Apostle seemes to mention them with infimation of excellency, neither will I maintaine against all commers that a man may be a better Orator than an Angell: but I know the Lord is, and he hath put his Word into the mouth of man, he that made the heart and
tryes

SERM. II.

οὐκ ἐστὶν ὁ
 ἵνα δὴναι
 ὁ δὲ ἵνα
 ὁ δὲ ἵνα
 ὁ δὲ ἵνα
 ὁ δὲ ἵνα

tryes the reines, he knowes how to frame words that will affect the heart, and so they doe insinuate themselves into the darkeſt corners of it with wondrous power and efficacie. And this I know and dare avouch, that the highest myſterie in the Divine Rhetorick is to feele what a man ſpeakes, and then ſpeak what a man feeles. **Praxiteles* exquiſitely drew love, taking the patterne from that paſſion which he felt in his owne heart. And therefore this advantage a man hath, that he having a portion in the worke of *Chriſts* redemption, hath himſelfe taſted, how ſweet the blood of *Chriſt* is, how ſoveraigne to a ſinfull ſoule, by experimentall, as well as contemplative Divinitie. The heart beſt underſtands the language of the heart. But as this ordinance is profitable to men, becauſe it is honourable to the Miniſter, and beneficiall to the people, ſo there is a common utility redounds to both. For thirdly, it is one of the ſtrongest bonds of love betweene Chriſtians, who are hereby made givers and receivers in the moſt precious things, it is a knot to tie man and God together, God ſpeaking to man by the Miniſter, and man ſpeaking to God, it is the mid way as it were, in which they meet, and though there be more ſubtile bonds of faith, and Gods Spirit, whereby we are immediately united to *Chriſt*, and made members of his myſticall body: yet for our viſible communion with him in his politi-

call body, the Ministers are as it were the ligaments. There remains yet one of the three principall reasons, Why the Lord makes men his Ambassadors, and it must not be omitted, because it is the most principall among the three: and this it is. 3. He gaires most glory this way, for, the weaker the instrument is for outward pomp, or appearance, the greater had need to be the power, and so the praise of the artificer; *If the Iron be blunt, you must put the more strength to it,* saith Salomon in Ecclesiastes. Now you know how much the Lord esteemes of his honour: *I am the Lord,* (saith he by the Prophet) *And my glory I will not give to another.* And as Xenocrates said once to the children of one that had beene liberall to him, *I have requited your father,* (said he) for all men commend him for his kindnesse to me. And as Themistocles, when he entred into the Olympick games, and all the Grecians cast their eyes upon him, and pointed at him, and whispered one to another, This is Themistocles that delivered Greece from Xerxes, and the barbarous Persians, This is Themistocles, This day (said Themistocles) I confesse I am abundantly recompenced, for all the paines that ever I tooke for Greece: So the Lord looks for no other reward but this: And therefore the Psalmist repeates it very often, and very pathetically, *O that men would therefore praise the Lord for his*

Ecc. 10. 10.

SERM. II.

* Μηνεκράτης
Ζεύς βασιλεύς
οὐρανῶν.

goodnesse, and for his wondrous workes that he doth for the children of men, Psalme 107. He gives all the commodity of the world to the sonnes of men, receiving only this Royaltie to himselfe; he calls for no other tribute, but that we attribute all to him. Now when he workes by simple meanes, all the glory comes entirely to him, there is none to share with him, none to cry halfe with him, mens mindes cannot rest in the inferiour causes, they must needs looke higher and say, *This is the Lords doing, and it is marvellous in our eyes*: whereas if the meanes had many faire probabilities in them, God must needs be robbed of a great part of his honour: both because men are ready to thinke highly of themselves, and magnifie their owne actions, and also because others are ready to ascribe much to the immediate agent, who is intituled to the honour by the suffrage of the senses too, *Is not this great Babell that I have built for my owne magnificence* (said Nebuchadnezzar) strouting in his Palace: and the proud Physitian wrote thus to King Philip, * *Mene-crates a god*, to Philip a King: what title then might the spirituall Physitian challenge, that revives soules? either arrogating all to themselves, or else dividing (as the *Asse* in the Fable did to the *Lion*) an equall portion to God and themselves; and as the Jesuites now doe, *Laus Deo & virgini Maria*, and then they would fall soone into the Cardinals method,

Ego

Dignity and Duty.

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SERM. II.

Ego & Rex meus. Besides you see how fond men are of the instruments of their good, how ready they are to deifie them : most of the Heathen gods have beene dubbed so, because they have been beneficiall to men. Communicative bonitie (which we call bountie) hath such a lively resemblance of the Divinitie, that weake eyes can hardly know them asunder : it was once *Dionysius* his sophistry, *Dii boni sunt, eorum ergo bonitate utendum* ; but it is almost all mens naturall Logick, *Boni sunt, ergo dii sunt*, according to that in the Poet,

— *Deus nobis hac otia fecit,*
Namq; erit ille mihi semper Deus. —

And therefore the Lord to prevent all such injurious usurpation, and vindicate his owne title, effects great things sometimes without meanes, sometimes with very small meanes, that in all matter of praise, the image and superscription may be his only. And therefore as when *Cesar* and *Bibulus* were Consuls together, and *Bibulus* did nothing, being over-awed by *Cesar*, they were wont to write in jesting manner, *Julio & Casare Consulibus* : So if it please God at any time to assume man to be his colleague, in any great action, we must not say God and man did such a thing, but God and his grace, did such a thing. And it may be said well enough of him, as it was of *Cesar* in in another cause, *Socium habet neminem*, he may

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have

SERM. II.

have a companion, but he must not have a comperitor. Perhaps indeed, the foolish Epicure, that coufened himselfe with a silly Paralogisme, and concluded, that God did not create the world, because he had nothing to create it withall: *Quæ ferramenta, quæ machina, qui vèctes, qui ministri tanti operis fuerunt?* perhaps, I say, he, when he heard of Ambassadors from a God, and a new creation, and saw nothing but men, and weak men, Gods Ministers, would make a scoffe againe, at *qui Ministri*: and would either denie the thing, because he did not like the meanes, or would hardly be perswaded, that such Atomes could do such great wonders. But God sees not as man sees: he in his wisdomes uses this course, for the cause alledged. It is time to conclude, but yet give me leave to confirme this with two places of Scripture, and two examples: The first is the *2 Corinth. 4. 7.* *But we have this treasure in earthen vessels, that the excellencie of the power may be of God and not of us:* I will not urge it because I have used it before, since I entred into this argument. The second is, the *1 Corinth. 1.* from 17. to the end of the Chapter, a known Text, where the Apostle discourses this at large, The summe is this: *It pleased God by the foolishnesse of Preaching to save them that believe.* And againe, *Brethren, you see your calling, how not many wise men after the flesh, not many mighty, not many noble that are called:* And where-

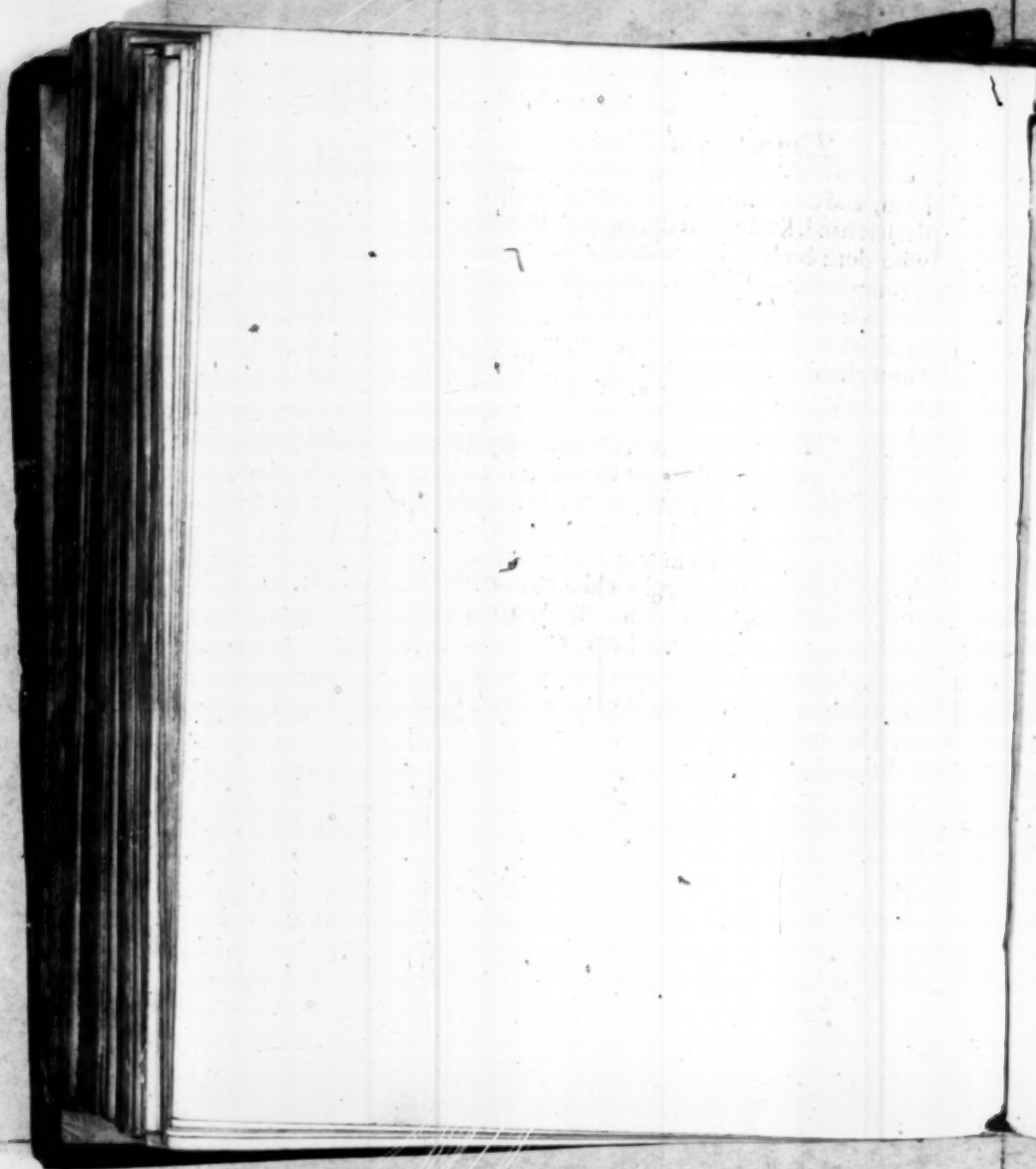
wherefore is this? God hath chosen the foolish things of this world, to confound the wise, and God hath chosen the weak things of the world, to confound the things that are mighty, and base things of the world, and things that are despised, hath God chosen; yea, and things that are not, to bring to nought, things that are: and what of this? That no flesh should glory in his presence: and the conclusion of all is according as it is written, *He that glorieth, let him glory in the Lord.* The words need no Commentary, and therefore I passe to the examples. The first you shall finde in the 7. of *Judges*, There the Lord overthrowes the *Midianites* by *Gideon*, who at first had gathered thirty two thousand men, but these were too many for the Lord to worke with, therefore he will have them as it were boyled by two decoctions, till they sunke first to ten thousand, but there were yet too many, then to three hundred, and then they march against the enemy, who were more then one hundred and thirty thousand, and covered the land like *Grashoppers*: but I pray, how were these three hundred appointed? we doe not read so much as of a sword they had, but they carried a *Trumpet in their right hand, and emptie Pitchers, with a Lampe in their Pitchers in their left hand*: and what did they? we cannot find a stroke they strooke, but only they blew their *Trumpets*, and brake their *Pitchers*, and cryed, *The sword of the Lord, and of Gideon*, and

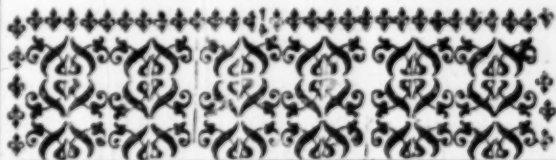
SERM. II.

* *ISTORUS* 92.

their enemies fell downe dead, or fled before them: and the end of all is couched in the beginning of the Chapter, *Lest Israel should vaunt himselfe against me, and say, mine owne hand hath saved me.* The second, is the 6. of *Ioshua*, where the *Israelites* beseiged *Iericho*, and won it, a strange feige, and a strange victory: the Priests carried the Arke of God about the Citie, and blew with Rams-hornes, they compassed it about six dayes, and seven times the seventh day, and this was all: there was no other * feige laid, but the Arke of God, no other *Arietes* to batter the wals, but the Rams-hornes; no Ordinance, but the ordinance of God that commanded this; they did not lift up an hand against it, only they lifted up their voyces; they did not shoot once, but only shout, and the wals of *Iericho*, as it were willing to doe some holy service, on Gods holy Sabbath, did obeyfance to the Arke of God, (as *Dagon* did) they fell downe flat, as it were, and worshipped the God of *Israel*. I made choise of these the rather, among infinite examples, because I may paralell both with the thing in hand, for the Preaching of the Word is but like the sounding of Rams-hornes (in the judgement of carnall men) towards the shaking of the wals of *Iericho*, towards the casting downe the strong holds of sinne. And the former would make a sweet Embleme of it. A Souldier with a Trumpet in the right hand,

hand, and an earthen Pitcher with a Lamp in the left hand, lively representing the Minister, who doth both in his ministry sound the Trumpet of the Gospell, and in his martyrdom, break his body, like some earthen pitcher, that the glory of God might breake forth, through the humane frailtie, like a Lamp, and shine more bright and cleare. But I must passe over these, I will touch but one thing, and so conclude: for there is yet another respect in which God gets glory by this order, and that is, because by this meanes, he takes tryall of the obedience of his children, whether they will entertaine such homely messengers for his sake, who sends them, and yeeld obedience to him, whose will they publish. But too much of this argument, which I am affraid some may think needlesse, or fruitlesse: and the truth is, I should not have gone so farre in this path, if I had not observed some worthies of *Israel* all the way before me.





2. CORINTH. 5. 20.

*Now then we are Ambassadors for
Christ, as though God did be-
seech you by us, we pray you in
Christs stead, be ye reconciled to
God.*



It is reported of a *Saracen* Am-
bassador to *Charles* the Great,
that sitting in the Emperors
Hall at dinner with him, and
observing two tables full of
guests; the lower, of poore
people (invited according to his accustomed
manner) in ragged weeds and simple apparell,
he asked what they were: the Emperor an-
swered; These are the Servants of our God,
whom we Christians worship, and I enter-
taine them for his sake: the upper, full of gal-
lants, Courtiers in gold chains, and gay attire:
G he

SERM. III.

he asked also, what they were: the Emperor answered, these are my servants that attend upon my person: O, said the *Saracen*, if you preferre your servants, before the servants of your God, that they be brave and costly, and these be base and beggarly, I will never embrace your religion. I may not thinke there is any sonne of scoffing *Ismael* here, any bastard *Saracen* among these true sonns of *Abraham*, sonnes of Promise, sonnes of the Prophets, that will pick a hole in the coat of Gods true servants, his Ambassadors, that so they may picke a quarrell with Gods true religion: I may not thinke so. And yet I thinke I may take occasion here, to take away all occasion of doubting, that may perhaps arise in some weake judgements. For as *Aristotle* could not better apprehend, or expresse the magnitude of God, then by the magnificence of the King of *Persia*: so there may be some babes in *Christ*, not thoroughly weaned from the vanities of this world, that would require some outward eminencies in the Ministers of the Word, to prove that they are Gods Ambassadors; which if they be wanting, though they dare not contradict the truth, because they professe to believe so much, yet they cannot conceive the mystery, because they do not believe so much as they professe. And therefore having cleared this the last time, why God made choise of meane men for this honourable office, rather then of the

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the Glorious Cherubims, and Seraphims, rather then of the sonnes of the mighty : give me leave now to produce some few evidences, by which it may appeare, that these men are indeed Gods Ambassadors. The ground of this is plaine (as I touched also before) for this great world, is a little Kingdome, wherein God is the soveraign Lord, the King of Kings, and all men for their possessions, are his tenants; for their functions, his Lieutenants; and in this great world, the little flock of *Christ* is a great family, in which, God is the great Master of the family. There can nothing be done in this family, in this Kingdome, without the authority of this Master, of this King, and therefore the Ministers of the Word, must needs be dispensers of his speciall favour, in the great family of his Church, from him, as from the great Master of this family. And againe, Ambassadors of his Royall pleasure, in his Kingdome of the world, from him, as from their supreme Lord the King of Kings. But why doe I produce the ground? the Text is plaine: *We are Ambassadors for Christ*, and if you cast your eyes back to the foregoing *verse*, you shall see from whom, namely *from God*. And the same Apostle, in the last of the *Ephesians* useth the same word to the same purpose, * *For whom I am an Ambassador in chaines*: where a man would think, hearing of an Ambassador, that he spake of a golden chaine, and

Eph. 29.

ὡς ἄγγελος τοῦ κυρίου
ἐν δεσμοῖς.

Dignity and Duty.

45

SERM. III.

that if he hath but learned the Alphabet of the language of *Canaan*, cannot tell that they speak the language of *Canaan* ? *Thou art a Galilean, thy very speech bewrayes thee*, said the maid to *Peter* : So may every Christian see the Minister by his speech, (as *Socrates* did) and know where they are, and from whom they come: or if any doe not understand them when they tell them whose Ambassadors they are, it is because they have not an interpreter (as the Eunuch said to *Philip*) they have not the Spirit of God, which should be their interpreter. But why doe I confirme the truth of this, the point is plaine : *That the Ministers of Gods Word are servants of Iesus Christ, Men of God, Gods Ambassadors*. Yet suffer me now (according to promise) for the further clearing of this, to adde a few probable demonstrations, (if I may so speake without a Solœcisme) and because the Doctrine is the best, and truest * touchstone of the Doctor: I shall draw them all from the nature and qualitie of the Doctrine they teach. And here I might enlarge my selfe: for all those arguments that are alledged by Divines, to prove that the Scriptures are of Divine authority, might easily be perswaded to speake the same for the Ministers, and prove that they have a Divine Author : but I shall single out two or three most pithy and pertinent for my purpose.

* *experience*

And first I might place *Antiquity*, an Ar-

G 3

argument

SERM. III.

gument much used, much urged by the ancient Fathers, against the ancient Philosophers: a good argument, if I had not little time enough for better: for though I have not such an overweening opinion of every Moth-eaten Manuscript, as your young and busie Criticks seeme to have: though I do not superstitiously admire, and adore every relique, and ragge of every Father, (perhaps of their own getting) as the Papists do: though I know there be sins of the forefathers mentioned in Scripture, there be an old Serpent, an old man, not commended: I wist there is *vetustas erroris*, as a Father speakes: there are *veteratores* as well as *veteres*, and not farre distant: to conclude, the *Gibeonites* musty bread and moldie shooes, are but a slovenlie argument of a long and teadious journey: yet I confesse, in a good sense, the Prophet *Jeremy* bids the *Israelites* inquire for the old way, which was the good way, as if *antiquum & bonum*, were convertible one with another, and both of them with *unum & verum*: In a good sense I approve the Axiome of *Tertullian*, *Quod antiquissimum, etiam verissimum*: I admit that of the Poet, *Veritas temporis filia*, though some allow *Platoes* elogy of the ancient, * Antiquitie is neere a Deitie: to conclude, I thinke, that true antiquitie in any Doctrine, argues the author of it to be time, that is the ancient of daies: I am sure it is so here, for though I find it not recorded in *Polydore*

* οἱ παλαιοὶ καὶ θεῶν ἐγγύτητες.

dore Virgil, *De Inventoribus rerum*, yet I can warrant it out of better Authors, that Paradise was the first Parish, that had a Sermon in it, and Adam was the first auditor, that heard a Sermon in Paradise, and the fall of man, was the first Text of the Sermon, that Adam heard, and God was the first Preacher of a Sermon upon that Text, and these were the brieft notes, written by Moses in characters, of Gods Sermon, *The Seed of the woman, shall breake the Serpents head.* So that God is not only as the Athenian Commander said he was, (being asked what he was) neither Bow-man (said he) nor Pike-man, nor Horse-man, nor Footman, but one that knowes, *istis omnibus imperare*: But God as he gave some to be Priests, some to be Levites, some to be Prophets in the old Law, and some to be Apostles, some to be Evangelists, and some to be Pastors, and some to be Preachers in the new Law, and is the Lord of all these, *qui solus novit illis omnibus imperare*: So he was himselfe, as I shewed, the first Preacher, and all the rest ever since, perform their office by an authority derived from him: they are the * Lords Vicars. This is the true antiquitie of the Doctrine, that Gods Ambassadors teach, of the function they have: not as they, who were wont to weare Moones in their shooes, so cleare theirs that they were † older than the Moon: they were rather * *Lunatick*, as the Gospel speaks: though the Church

* *Dei Vicarii*
Gods Ambassadors.

† *ante lunam*
before the Moon.
* *Lunatici*
Lunaticks.

SERM. III.

* ἵνα ἴδω-
μεν αὐτὸν
ἴδω.

2

ἀποφάσεις θεῶν
or influences.

Church of God may, even in this sense, bee said to have the Moone under her feete, as the Woman (in the *Revelation*) a Type of the Church, is said to have the Moone under her feet. But that which *Cyprian* alledges and allowes, *Non quod ante nos, ille, vel ille dixerit; sed quod ante omnes Christus*: and therefore wee may justly say to all other Doctors, as the *Egyptians* in *Plato* to the *Gracians*, * You *Gracians* are alwayes children; and to another Doctor, thou art but of yesterday, but the Word of God endureth for ever, as God the Word is yesterday and to day and for ever the same, from eternitie to eternitie.

But I passe from this to the second, which shall be, the excellencie of their *Ambassage*. For if the people in the *Acts*, for a little flashie eloquence in *Herods* Oration, could say, *The voyce of God, and not of man*. If *Plato* could discern some * beams of Divinitie in all Arts, for some obscure tidings of God, that they told him, *Grata de Deo fama in artibus sparsa est*. If *Pompey* were received by the Princes, *non tanquam ex urbe missus, sed tanquam è calo delapsus*, as the Orator speakes, because they found a beneficiall, though thin influence of his Justice and temperance upon them. If *Catoes* nobility, though he were but *Novus homo*, must be derived from heaven, and that by the best Heralds, the minds of men admiring his vertues, *tertius è calo cecidit Cato*: Then I pray tell me
in

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in what account should the Ministers be, to whom all these may be as truly applyed, as they were friendly supposed in the other. It is not with them, as it was with the *Persian Lord*, in *Apelles Shop*, whom the apprentices admired for his bravery, so long as he stood silent, but when he began to speake of things he had no skill in, derided him for his simplicitie: but cleane contrary, like *Ulysses*, in *Homer*, who stood like some silly Countrey fellow, leaning upon his staffe, saith the Poet, * but when he spake, he spake admirably. Let me intreat you to take notice but of the *subject*, and the *project* of their doctrine, and you shall see it: for he that teacheth plainly of the incomparable perfection of the Deitie, the incomprehensible distinction of the Trinitie, the depth of predestination, the power of creation, the skill of government, that there is a nature infinitely surpassing all nature, that it is one, yet three, three, and yet one; that all things were moulded in nothing, made of nothing, and yet kept from nothing, is not this man from God? Surely none but they that have learned of his Spouse, plowed with this Heifer, can aceed these riddles. Againe, he that teaches truly of mans blessed integrity, his cursed apostacie, the Divell, the Serpent, the Garden, the Apple, the Woman, the funerall which *Adam* made for himselfe, the fall, how man was once full of sanctitie in his soule, beautie in his body,

H

majestie

αλλ' οτ αρα-
ει.
But when he
spake he spake
with a courage.

SERM. III.

majestie in both, the son of God, a vessell of honour, the tenant of Paradise, the heire of Heaven, the lord of the creatures, whom the very sacred Angels served, and the very salvage Tygers feared : but is become by his owne fault, a slave of the creatures, an heire of Hell, a vessell of dishonour, a child of the Divell in soule and body, and both the very sinke of sinne, and shame, and misery,

Hen ! quantum Niobe Niobe distabat ab illâ!

Is not this the man from God? Surely if the Heathen did not understand their owne meaning, I cannot tell, but their words are very good, and I dare avouch with them, out of better Oracles than *Apollo's, de Carlo descendit*, † Know thy selfe.

I proceed, he that teaches clearely of a strange marriage, the Divine nature with the Humane, and yet a stranger; a marriage of justice and mercy, * a sweet marriage of a Virgin that was † Mother of a God, and an Infant that was * God and Man, of a God that was man, beginning, growing, hungry, thirsting, wearie, weeping, bleeding, and, that which was the wonder of wonders, dying, of a man that was God, rising from the grave powerfully, ascending into Heaven triumphantly, sitting at the right hand of God royally, trampling under his feet sinne, Hell, and death, and Sathan victoriously, and returning to judge the

† *ἑαυτοῦ ὁμολογῶν*.

As Euripides.
* *ἡ ἀνθρώπων σω-
τήρ*
† *θεοτόκος.*
* *θεοὶ καὶ ἄνθρωπος.*

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the quick and the dead gloriously: is not this man from God? To conclude, he that teaches sweetly of humiliation by the law, of vocation by the Gospell, justification by *Christ*, reconciliation with God, sanctification from sinne, resurrection from the dead, the terrible day of judgement, the glory of the Saints, the torments of the wicked, and the like, I will not aske you any more, but I tell you plainly, that man is from God. For, behold in these truths not a beame of Divinitie (such as *Plato* spied in all arts) but a body, or rather, not a shadow, for his beame was no more, (the word may be ambiguous) but a perfect body of Divinity. Neither is it possible that any man should invent, or conceive these sublime mysteries by naturall reason, since we see evidently, that no man can so much as accept or receive them being taught, without a supernaturall faith. And therefore as *Telemachus* said, when he saw a great light which guided his father and him in a darke roome, * surely there is some god in it: So let every one confesse when he heares these things from the mouth of Gods Ambassadors, *Non vox hominem sonat*, Never any man spake as he spake, as they said of *Christ*. I might adde something of that divine precept of moralitie, farre beyond the straine of Philosophy: for though the Academicks, Stoicks, Peripateticks, and Epicures travailed much in these Observations, and went farre, yet how short

* *ἢ ἄλλος τις θεὸς ἐστίν.*

SERM. III.

do they come ? For here we have Rules more naturall than the Epicures , which made pleasure their Empresse, and themselves her Parasites: more humane then the Peripateticks, which made Reason their Mistresse, and themselves her Schollars; more Heroicall then the Stoicks, which made Vertue their Goddesse, and themselves her Votaries; more divine then the Academicks, which made God there Idoll (I understand their Idea, which they did not understand) and themselves his idolaters, and so excellling every one of these great professors in their severall projects. The end remains, which I will dispatch in a word.

3

It is the salvation of man, the most noble and necessary worke in all the world, and most befeeming the greatnesse, and goodnesse, and wisdom of God, to take into his speciall consideration and providence, man being his * husbandry, as the earth is mans: And therefore it is absurd, as *Plutarch* hath well observed † to take the best things out of the compasse of Gods foreknowledg. To shut up this, it is absurd to thinke that *Solon*, *Lycurgus*, *Numa* published their lawes, as the Heathen did, from the gods, and that Ministers doe not preach the Gospell from God, since they brought many things against the rule of reason, and nothing above the reach of nature; but these teach nothing against the rule of nature, but many things above the reach of reason. It is absurd that every

ry

* ὁ ἄνθρωπος ὡς γῆ.

† τὰ ἀρίστη
τῶν θεῶν, ἀπὸ
τοῦ θεοῦ.

Dignity and Duty.

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ry petty beuefactor of mankind should be deified, and these founders (I may terme them) vilified ; that they should be esteemed gods , even to the vilest vermine, among the *Egyptians*, and these should not be esteemed so much as Gods Ambassadors. The blind Heathen could not choose but see some splendor of Divinitie in these things . The Critick *Longinus* observed out of the description of the creation of the World, in the 1. of *Genesis*, that *Moses* was no ordinary man : and besides that *Imperatoria breuitas* (which *Tacitus* speakes of) he saw so much majestie in the relation: *In the beginning God created the Heaven and the Earth, and God said, let there be Light, and there was Light, let there be Earth, and there was Earth*, that he confesses * that narration had a seemely character and cognizance of the Divine power set upon it. The Platonick *Ammonius* also, so admired the storie of the Divine generation of *Christ*, in the first of *S. Johns Gospell*, *In the beginning was the Word, and the Word was with God, and the Word was God*, that he judged those words worthy to be written in golden Letters, and prefixed on the gates of all Temples. The men of *Lystri* likewise in the *Acts*, hearing the Apostles *Paul* and *Barnabas*, were so convinced in their consciences, that their Doctrine was divine, that they were something transported in their judgements, to thinke their persons were divine, and therefore would needs have

* τὸν τοῦ θεοῦ
συνάμωμον καὶ
ἀΐσιον ἱσχυροῦ-
σιν.

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worshipped them as gods, with Priests, and Bells, and Garlands, and Sacrifice. And if I would give you a short draught of some truths, as they have degenerated into fables, among the Heathen, I might make them seeme with ~~of~~ labour more perspicuous, and more precious: for as their unlikenesse to themselves (crossing and thwarting one another) confute them selves: so their likenesse to the truth, (intimating and as it were acting it) must needs confirme the truth. The tales of the golden Apples, and the ~~unfortunate~~ *unfortunate* of the *Hesperidum hor-*
ti, and *Adonis* Garden, of the fiery Dragons that kept them, answering either to the flaming sword of the Cherubim, or the Serpent, to the true Paradise, the Garden of *Eden*, to the Apples of the Tree of Knowledge of good and evil, are sufficient for a taste. But it were a shame for me once to name these fabulous legends, since I did but name the Heavenly truth, which they have adulterated. To conclude, I thinke none but *Dauids* foole, *that hath said in his heart there is no God*, can find in his heart to say the messengers of these things are not Gods Ambassadors.

For, as for the rule of happinesse it selfe, which I touched in the last step of my former gradation, I wonder not, if men of the earth did *errare toto caelo*, they were ignorant of the three forenamed grounds, and it could not be therefore otherwise, they could not take the
 height

height of Gods excellencie, in his nature, and workes, and therefore could not sound the depth of mans misery in his fall: they were ignorant of the measure of his fall, and therefore could not measure, nor comprehend, the height, and depth, of Gods mercy in *Christ*: they had not heard of Gods mercy in *Christ*, and therefore could never teach, or thinke of the profunditie of humiliation, the latitude of sanctification, the altitude of glory, but vanishing in their imaginations, instead of these, groped in the darke to find mans *Summum bonum* in himselfe, and dreamed a pretty dreame of a shadow of happinesse (* man is a dreame of a shadow, as *Pindar* speakes) which they meant to purchase with a shadow of wisdom, and vertue, and riches, and honour, and pleasure: and in this respect, we must doe with their bookes, as they say the *Jewes* did with the book of *Hester*. The *Jewes* read the booke of *Hester* indeed, because they account it Canonickall Scripture, but before they read it, they let it fall to the ground, because they doe not finde the name of God once mentioned in it, as their Rabbins have observed: So for the morall treatises of Philosophers, we must read them, because they speak of vertue, and happinesse; but we should let them fall to the ground before we read them, because they doe not give glory to the glorious name of God.

I come to the third, which I mean to draw from

* *ὅτι ὁ ἄνθρωπος
ὡς σκιά.*

SERM. III.

Revel. i 16.
A^ct. 24. 32.

Ierem. 20. 9.

E^say 6. 6, 7.

A^ct 2. 37.

from the efficacy of their Ministry; for which purpose I might produce many expresse places of Scripture, and many plaine experiments: for this respect the Lord *Iesus* is represented in a Vision to Saint *Iohn*, in the *Revelation*, With a sharpe two-edged sword proceeding out of his mouth: and when he talked with his Disciples going to *Emaus*, Did not our hearts burne within us, said they, while he talked with us? In this respect the Psalmist saith of him, *Psalm 45. Thou art fairer then the children of men*, Grace is powred into thy lips; *Suada in labris sedit, Apes in ore mellificans*; tis true of him, for Grace is powred on his lips, a sweete attractive Grace, which is an eloquent beautie, as they say that beautie is a dumbe eloquence, and therefore *Thou art fairer then the children of men*; and it followes, *Thy arrowes are sharpe in the heart of the Kings enemies*: his lips and mens hearts are chained together, as you have heard the Embleme of the *French Hercules*. In this respect, the Prophet *Ieremy* saith; *His Word was like a burning fire, shut up in his bones, and he could not stay*, the Prophet *Esay* had his tongue touched with a cole from the Altar. The Apostles had the gift of fiery tongues, and what was the successe? at one Sermon of *Peter* three thousand were set on fire, and inflamed with the love of God, and come rather bleeding, then breathing forth these words to the Apostles, *Men and brethren what shall we doe?* What should I tell you the voyce

voyce of God is mighty, the voyce of God breaketh the Cedars, the Cedars of Lebanon, which is not only true of thunder (as interpreters expound it) but of the Word of God. For if *Caligula* trembled at that, I am sure *Felix* did at this, *Act. 24.* when *Paul* reasoned of *righteousnes and temperance, and judgement to come, Felix trembled,* a strange thing, that the accused party triumphed, and the Judge trembled: if being touched with his affecting words, and trembling he had turned to *Christ*, as the Needle touched with the Loadstone, turnes to the North, and had shaped his course accordingly, *Felix* had beene happy as one saith: But this is the more remarkable, because, in the same place, *Tertullus* a curious Oratour had made a quaint oration with no such successe, as if the Lord would compare as it were with humane faintly eloquence, and teach us that all is but painted eloquence, in comparison of the divine power of his Word: Indeed they report, that when *Tully* pleaded for *Ligurius*, (I thinke) *Cesar* trembled, and the bills of accusations fell out of his hands, as it were wrested out by *Tullies* eloquence: but you shall see the difference anon. Yea, and *Paul* himselfe felt the force of this thunder, for in the very heat of his persecution as he marched furiously (like *Iehu*) to *Damascus*, he was arrested by a messenger from Heaven, *a great light shone round about him, and he heard a voyce from Hea-*

Act 9. 3. 5.

SERM. III.

* ἐμπνέων
ἀπειλῆς καὶ φό-
βου.

* ζῶν λόγος.

ven, the light like lightning flashed in his face, and dazeled his eyes, and laid him flat on his back: But will you heare a terrible thunder-clap, *Saul Saul why persecutest thou me?* this was the thunder that boared his eares (as Scaliger reports of a countrey fellow that had his eares boared with thunder) and this was the lightning, which, as the Naturalists say, melts the Sword and hurts not the Sheath, that breakes the bones and bruises not the flesh: this was the lightning that broke *Pauls* heart and melted his very soule within him, and made him that was yet * *breathing out threatnings and slaughter against the Disciples of the Lord Iesus*, breath out more gentle and humble words, *Who art thou Lord? what shall I doe Lord?* and the like. I cannot stand to presse these, and yet I cannot passe over one place, because it is most effectually, looke *Heb. 4. 12.* *For the Word of God is quick and powerfull, and sharper then a two edged sword, piercing even to the dividing asunder of soule and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* Who hath any gold weights and a ballance of the Sanctuary, that we may expend and weigh these golden words exactly? I pray marke, it is a *living Word*, yea more, a *working Word*, yet more, a *cutting Word*, yea, and more yet, a *piercing Word*, it is not as other written words are *mutus magister*, but *viva vox*, * a living word, it is not living, as some do (of whom it may be

tri-

truly said, *Hic situs est*, as *Seneca* said of *Vatia*) but it is an *effectuall working word: it is not working, as some do, till they be cold again, or as we say, as good never the whit as never the better, but it is a cutting word: it is cutting, not lightly to raze the skin, and scratch a little, but it bites sore, it is a piercing word: it is like a sword, a bloody instrument, but that it is sharper, for the Apostle saith † sharper: the word is a word of comparison, but the thing is above compare, for it is *sharper then a sword, it is like a two edged sword (as I told you of *Christ* in the *Revelation*) it will cut which way soever it lights, either a savour of life to salvation, or a savour of death unto condemnation, as the Apostle speaks: but it is *sharper then any two edged sword, It was once said of the sword of *Goliath* by *David*, *There is none to it*, but I dare say it is true of the sword of God and of *Gideon*, the sword of God and his Ambassadors, for it pierces to the dividing of the soule and spirit: who is so acute almost that can distinguish these two by an intellectuall precision? (I am sure Interpreters sweat about it) and yet this royall sword, like *Alexanders*, is so sharp that it cuts this knot with an actuall diuision, betweene the joynts and the marrow, not the hardest bones can abate or turn the edge of this invincible weapon, not the most hidden marrow can escape the dint of it, but as the Sun in the 19. *Psalme*, nothing is hid from the heat of it. To conclude, it is *a discerner

*ἐνέργησις λόγου

† τριμυρῶς.

* τριμυρῶς ὡς
μαχαίραν.
2 Cor 2.16.
* ὡς πᾶσαν

* καὶ ὡς ἐς
θυμὴν σπένει καὶ
ἐννοεῖν καὶ διαι

SERM. III.

Habak. 3. 16.

of the thoughts and intents of the heart: the strangest Critick that ever was, thought it not free from it : and whereas other Criticks pride themselves in restoring some obliterated monuments, stopping some gaps in old Manuscripts, taking up some stitches let fall in a Poet, this goes farther, and reads the very thoughts, *verba mentis*, the letters written in the soule, that *abrase tabula*, as the Philosopher calls it : I have put all the weights, graines, and scruples that I have into the Scales, and yet this place of Scripture as it is pure, (*the word of God is like gold which is tryed in the fire seven times*) so, for weight it weighs them all downe, which was the reason that I insisted the longer on it, for me thinks, this very place doth not only affirm that the Word is effectually, but confirme it exceedingly, being it selfe so effectually. I conclude this generall, he that knows the efficacy of this Word, cannot chuse but acknowledge the divinitie of this power, and be affected, as the Prophet *Habakuk* was, with the presence of God in his glorious works, *When I heard* (saith he) *my belly trembled, my lips quivered at the voyce, rottennesse entred into my bones, and I trembled in my selfe, that I might rest in the day of trouble.* There remaines much behind yet, for I should shew you this in particular both *extensively* and *intensively* as it works, 1. In the heart, 2. A strange worke in the heart, both these in regard of the act it selfe, and then in regard

regard of the manner of working, 1. Without any helpe, *ex parte subjecti*, the heart conferres nothing, not so much as naturall receptivitie. 2. Withour any help, *ex parte medii*, no insinuations of wisdom, no tricks of Rhetorick, but with downe right blowes: and I could wish all unsaid that hath beene spoken, that I might spend my selfe wholly in these things, but I must touch them briefly. The heart of man is the most free and hard of any thing to worke upon, and to make an impression and stampe upon this hard heart, this heart that is so stonie, Adamantine, *harder then the mother Milstones*, as the Scripture teacheth. To compell this freewill, that *Domina sui actus*, the Queene in the soule, the Empresse, it cannot be without a divine power, without a hand that is omnipotent; but the Ministers doe this by the Word, they mollifie, and wound, and break this heart, they incline, and bow, and draw this free will whither the spirit listeth: And *Clemens Alexandrinus* is not afraid to say, that if the Fables of *Orpheus* and *Amphion* were true, that they drew birds, beasts, and stones with their ravishing melodie, yet the harmony of the Word is greater, which translates men from *Helicon* to *Sion*, which softens the * hard heart of man obdurate against the truth, that raises up children to *Abraham* of stones, that is, (as he interprets) of unbelievers, which he cales stocks and † stones, that put their trust in stones and

* τὴν σκληρὰν καρδίαν ἀνθρώπου οἷς τὴν ἀληθεῖαν λέγει ὁμιλεῖται.
† τὴν τῶν ἀπιστῶν ἀπειθῶν τῶν δὲ θεοῖς πιστῶν ὕλην.

SERM. III.

* ἀρχαῖα καὶ τὰ
θνητά.

* ἀλθίστην
ἐδίδαξαν οὖν οὐκ
ὄντα.

stockes, which metamorphoses men that are
* beast-like wild, birds for their lightnesse and
vanity, serpents for their craft and subtilty, Li-
ons for their wrath and cruelty, Swine for vo-
luptuousnesse and luxurie, &c. and charmes
them so, that of wild beasts they become tame
men: that makes living *stones* (as he did others)
come of their owne accord to the building of
the walls of *Ierusalem*, (as he of *Thebes*) to the
building of a living Temple, to the everliving
God: this must needs be a * true perswasive
charme, as he speakes. *Herodotus* relates of
Cambyfes, that being admonished of his drun-
kennesse by *Prexaspes* a noble Counsellour, in
a rage he commanded his sonne to be placed
before him as a marke, and his Bow and Ar-
rows to be brought, and He shot and killed the
boy, and then caused him to be opened, and
finding the Arrow in the midst of his heart,
he made this argument, that he was no drunken
man, and turning him to the father asked him
(with a cruell smile) what he thought of it: O
my Lord (said *Prexaspes*, betwixt grieve for
his sonne, and feare for himselfe:) I think the
gods cannot shoote better: I may paralell this
out of Scripture, and apply it to my purpose,
for the Apostles in the *Acts*, being charged
with drunkennesse, *Peter* steps up to make an
apologie, he takes his bow and arrowes (as the
Prophet *Esay* speakes) he hath made *my mouth*
like a sharp sword, in the shadow of his hand hath
he

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SERM. III.

he hid me, and made me a polished shaft in his Quiver:) hee shootes and smites three thousand with one arrow, and when they opened themselves, it was found they were pricked in their hearts: and you shall now be judges, whether I may not well say as he did with a little alteration, O Lord I thinke none but God, none but thou can shoot so well. I conclude this, the Ministers of the Word are stars in the right hand of God, (as it is in the *Revelation*) and therefore they dart their influence into the secret corners of the soule: their words fall high from heaven, and therefore sinke deepe into the hearts of men. As the *woman of Tekoah* was subtile, because the *hand of Ioab* was with her: so they are powerfull because the hand of God is with them, they are the pen that write in mens hearts, but it is the hand of God. In a word, they beare such authority because they are men under authority, men of God, Gods Ambassadors. I should prosecute the rest, but I will rather leave the point abruptly then be tedious.

2 COR.



2. CORINTH. 5. 20.

Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God.



IT is a maxime in Divinitie received by generall consent of all, *Cathedram habet in caelo qui corda docet* : and therefore I see no reason, why that which hath beene said should not bee a sufficient argument to prove, that those that sit in *Moses* chaire are sent from Heaven, except it be to those that from walking in the way of the ungodly, and standing in the way of sinners, are come to sit in the chaire of the scornfull. Yet I will adde a second degree, to put it out of question : for they doe not only worke upon the heart in generall

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SERM. IV.

ner all, but in a speciall and strange manner, as might be shewen many wayes, I will but touch the principall. It is our Saviours promise to his Disciples, *Verily, verily, I say unto you, he that believeth on me, the workes that I doe, shall he doe also, and greater workes then these shall he doe:* greater workes then these, O blessed Saviour, (might the Disciples say) how can that be? Thy name is Wonderfull, the great Counsellor, and thou dost wonders alone; and is not this one of thy great wonders, how we should conceive the wonder of this speech, greater workes then these, O blessed Saviour! The Schooles of men have an Axiom among them indeed, * Many Schollers are better than their Masters, but we have learned another lesson in thy Schoole, *The Disciple is not above the Master*, and it is enough, the Disciple be as the Master is, it is enough: O humble Saviour, among proud sinners, it is too much! greater workes then thou O Lord! didst not thou cure all diseases, cast out Divels, didst not thou rebuke the Feaver, and it durst not stay, chide the winds, not as he in the Poet, expostulate with them, but chids them with authority, * rebuk't the winds, and they were silent, calmed the Sea, and walked upon the swelling waves, as it were upon some Marble pavement: and can there be greater workes then these? But who was that O Lord, was it not thou, that diddest raise the dead, that Rulers daughter at the

K house,

Ioh 14. 12.

* πολλοὶ μαθηταὶ
καίτοι οὐκ ἴσταντο
αὐτοῦ.

* ὅτι ἴσταντο τοῖς
ἀνέμοις.

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* *Barua in
Pauca.*

house, the Widows sonne at the Hearse, the two sisters brother (I meane *Lazarus*) in the grave; when he that stunk was revived with thy sweet voyce, and he that was bound hand and foot with linnen cloaths (which was * a miracle in a miracle, as a Father speakes) came forth and walked: and can we do greater works then these? Now we have begun to speak unto our Lord, suffer us to speake once more, though we be but dust and ashes. Didest not thou feed five thousand men with five loaves, five loaves, which by a strange Arithmetick were so multiplied by Division, and so augmented by Substraction, that five loaves sufficed five thousand guests, and yet twelve baskets full were gathered up, for thy twelve Apostles. Didest not thou cure the poore woman of her incurable issue of blood with a touch of the hemme of thy garment only: it was her contactus, but thy vertue O blessed Lord that did it, and shall we doe greater workes than these? Yes, they doe greater miracles, saith *Augustine*, *Majus enim est quod sanat umbra, quam quod sanat sim-bria*, comparing the last I mentioned, with that which is recorded of *Peter* in the *Acts*, that those which had diseases were healed by his shadow as he passed by: and they did greater workes that were no miracles, then all the miracles that *Christ* wrought, and they were the conversion of many soules to God by their ministry: and good reason it should bee thought

thought so, for if a shadow, a privation, a nullity may produce such a reall effect, then what shall we think of the light of the Gospell, the most beautifull, the warmth, the most active, the truth of the Gospell, the most powerfull quality in the world, if we believe the Wiseman? and two of which are so transcendently excellent, that it hath beene said, that if God himselfe would take a visible shape, he would make a body of light which should be acted and animated by truth as by a soule: Thou hast made light thy garment, and thou lovest truth in the inward parts. Yea, and that same Father affirmeth, that the justification of a sinner, is a greater worke then the creation of a World.

Aut si aequalis sit utrumque potentia, certè hac est majoris misericordia, as he concludeth it. The Schoole follow him in this, and dispute whether it be not simply the greatest worke that ever was; and determine that it is *ex parte effectus*, averring that the least worke of grace is greater then the greatest in nature: they doubt also whether it be miraculous, and leave it doubtfull. Our moderne Divines give a reason of it, because in creation there is only a negative indisposition of nothing, to being: but in regeneration, there is besides a positive opposition of sinne, to grace. I will not now discusse whether this be precisely true, or no: but a great work it is without question, as may appeare by the act which is called in Scripture

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REV. 20. 6.

* ἀνάστασις ἐκ

νεκρῶν.

ἡνὶς σπς.

* ἡ ἀνὰ τὴν αἰῶνα.

Ioh 3. 3.

* ἀποκαταστασις.

Gal. 6. 15.

* μεταστροφῆς

* μεταστροφῆς.

* μεταστροφῆς

* a rising from the dead, Blessed are they that have their part in the first resurrection, saith the Spirit, in the Revelation : † a generation, except a man be borne againe he can never see the kingdome of God, saith Christ to Nicodemus : * a new creation, saith Paul to the Corinthians : it appeares likewise by the ^b effect, the which is called the new heart, Create in me O Lord a new heart : A new man, That the new man may be renewed daily : A new creature, Neither circumcision, nor uncircumcision availeth any thing, but a new creature : It appeares lastly by the terms, between which there is as much difference, as betweene light and darknes, death and life, Heaven and Hell, the Divell and God, *immane quantum* ! for these are the termes betweene which this mutation runnes, as the Scripture teaches us. Who can bring to passe this true * transmigration, (*Pythagoras* dreamed of another) but he that is the Father of Spirits, and the Word that doth it, must needs be the breath of his mouth: This divine ^d Conversion (as *Plato* calls it, speaking admirably of it, though he knew it not) but he to whom the Prophet goeth in this case, turne us O Lord, and we shall be turned: this wondrous ^e change, as *Clemens* calls it, as I noted, but he that formed the mountaines, and of whom the Psalmist, *Manus tua plasmaverunt me*, he that formed man after his owne image: *Dii captis, nam vos mutastis & illas, aspirate meis: segmentum cordis*, saith *Moses*, The imagination of
man's

mans heart is only evil and that continually : but as for the heavenly work of grace, of holinesse, of a new man, is as the Heaven is said to be, and as the Protoplast was, *figmentum manuum tuarum*, the workmanship of thy hands O Lord. In a word, none can restore or vindicate a man from the servitude of sinne, into the libertie of Gods children, and of a miserable bond-slave make one a * royall man, (as *Clemens* calls his Gnostick) but the great King, of whom it is said, *if his Spirit make us free, then are we free indeed* : the knot in which we were tyed is *dignus vindice nodus*, and our desperate case doth require a † strong helpe, according to the use and phrase of Tragedies. I could be infinite in this theme, if I would tell you all the wonders that they worke in the heart of man, the terrours of the Law, which make a man think that he is in Hell, more truly and more profitably, then the Jesuites doe their Clients in their chamber of meditation: by the consolations of the Gospell, which gives a man wings to flie into Heaven, and take sanctuary there from all afflictions, from whence he lookes downe upon this lower world with heroicall contempt and scorne, wondring at the vanitie of men, that are so greedy of vanities, whereas the whole World appeares to him (as the territory of *Athens* to *Alcibiades* in *Lucian*) but a spot of earth; he scornes the best Orators to perswade him (as *Nazianzene* saith of *Cyprian*

* *Clemens* calls his Gnosticks.

† *Bede* saith of *Lucian*.

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that he did in his Letters exhortatory to Martyrdome) to think that swords have not metall in them to do him hurt, that fire is cold, that wild beasts are gentle, that famine is dainties; that the hottest flames that ever Martyrs were burned in for *Christ's* sake were but like *Eliahs* fiery Chariot, wherein he rode in triumph into Heaven; and which is more, that these are are not Paradoxes in Christianity.

I can remember but one that gave such testimony of the power of any humane writing: and that was *Cleombrotus*, I thinke of *Platoes* booke, of the immortality of the Soule, which when he had read, he was so afflicted, that hee killed himselfe, to learne that without booke in the *Elysian* fields that he had read there, and injoy that good that he imagined out of it. But how many thousand Martyrs, have set a seale of blood to Gods booke, and tooke it upon their death, that it was the most powerfull of all other.

But to bound my selfe: I purposed only to treat of the first worke, which I have already done: Yet I will adde one thing more, and but one thing. The untamed horses of distempered passions (as *Plato* calls them) which many times so hurry and wheele about the crazie chariot of reason, that they set the wheeles of judgement (upon which it should runne steadily) cleane besides the socket, even these are charmed and tempered by this heavenly musicke

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sick, as the evill spirit in *Saul* was by the Harpe and hand of *David*. Excellently *Laetantius*, *Da mihi iracundum, da libidinosum, da avarum, &c.* and I will so inchant him with a few syllables, (he sayes no more, but *paucis syllabis*) out of Gods word, that I will make him meeke, chaste, liberall, and concludes this confident assertion with this Epiphonema, *Tanta divina sapientie vis est, ut in hominis pectus infusa, matrem delictorum stultitiam ano semel impetu expellat.* It is more then time to shut up this point: briefly therefore, it is absurd to say of naturall generation, *Sol & homo generant hominem*, and yet to thinke of spirituall regeneration, that the sonne of man can doe it without the sonne of righteousnesse. And if the principles be true that the masters of that art have delivered in conveyance of water, *Aqua tantum ascendit, quantum descendit*: then this water of life, which makes a man ascend to God, must needs have descended from God first, and the Conduits, pipes, the Ministers of God, must needs be Organically, not Authentically agents, in the cures they worke with it, they must be the instruments of God, Gods Ambassadors. The third degree followes, which is, the heart of man conferres nothing to this worke, to this great worke, not so much as a naturall receptivitie: if there were apprehension in nature, the difficultie would not be such as to proye a Divinitie, but to make Adamants receive impressions like

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Rom 8. 7.
* ἐχθρὸς αἰσ
θεῶν.

† τὸ φρόνημα
* Matial.

* ὡς ὁ πῦρ
ὕλην τῆς ὕψους
ἐξ.

* καλὰ μὲν τίς
πῆρς ἀντιπῆρ.

like waxe, to teach a stone to fly like a bird; to swimme against the streame, to croud against the multitude, to saile against the windes, to make a man against the corruption of his nature, against the nature of his corruption, a man of the World, to savour and relish the things of God: I know not what strength in nature can make it good, what authority can warrant it: *The best wisdom of the flesh is* (saith the Apostle) * *enmitie with God*: most significantly † the most refined wisdom is not only an enemy, but even enmity to God:

Non vitiosus homo es Zoile, sed vitium, said the * Poet, with some affinity to this phrase. I will illustrate this but with a word or two out of *Nazianzen*, and so leave it, because I perceive the time passes, and the thing hath beene touched in part already. Such is the corruption of man, that propound any divine good to it (saith he) it is entertained, * as fire by water, or wet wood with hissing: So grace is almost hissed off the stage with scoffs and taunts: I cannot tell, but me thinks I could bid the secure and carnall men, if there were any such among us, beware least it prove that they have learned that hissing facultie from the hissing serpent: but to goe on, propound any evill, * like fire to straw, as he shewes elegantly, like the foolish Satyre that made haste to kisse the fire, like that unctuous matter, which the naturalists say that it sucks and snatches the fire to it, with which

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which it is consumed. Nay, this is the great difficultie of a Pastorall cure, saith the same Father, that whereas in other medicinall, the diseased party is termed a patient, and may be so, because hee is willing to subscribe to that which his Physitian shall prescribe him : In this theologicall, it is cleane contrary, a mans selfe is his greatest sicknesse, * like a franticke person that fals foule with his best friends, † we are valiant against our selves, and we defend what we affect : like corrupt Lawyers, to plead an ill cause; and they which * are more generous without all colouring or cloaking the matter, runne bare-headed as we say, runne on shamelesse to all wickednesse : who shall helpe poore man in this miserable condition, *nam quid miserius est misero non miserante seipsum*; saith *Austin* in his Confessions : even thou O God who art *Pater miserationum*, which workest mightily with thine owne word in the mouth of thy Ministers, thy Ambassadors. The fourth and last degree will make this prooffe square and sure, a good prooffe ; like *Aristotles* good man, † quadrangular, and therefore we must not omit it. This worke of the Ministers upon the heart, which is so effectual, and yet so much against the haire, against the bent of the heart, besides all these, it is done with silly instruments. The Philosophers and Rhetoricians make a Goddesse of their eloquence, and by the power of her divinity

L

thinke

* οὗ τῆς ἐδῆ-
τοῦ καὶ τῶν
συμμάχων.
† καὶ ἐπὶ αὐ-
δρα καὶ ἐν-
ταυ καὶ λόγος
συνήγος τοῖς
πᾶσι συνέλ-
κοντο.
* ἐν γενναίῳ
ἐν γυναικὶ καὶ
θαλῇ χόρῳ
αὐτῆς παύσας
ἐξελθὼν.

† τὸ τετραγώνον.

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* ἀρχή.
† ἡ πόλις ἡ πόλις
ἡ πόλις.

* ἀρχή.
† ἡ πόλις.
* ἀρχή.

thinke to bewitch and inchant their auditors as they please, and to scruce themselves into the most retired parts, to take the heart * the chiefe City or Metropolis of mans affections: they admire her, they studie her, they pray her † charme this man: yea, and to say the truth, who is such an infant that hath not heard of the power of eloquence? And yet it is not this that doth this great worke, it is another * perswasive goddesse, that breeds this settled † confidence, this grounded * perswasion of a Christian, it is humilitie, and simplicitie, and plainnesse of speech that doth it, as the Apostle declares to the *Corinthians*; such is the Scripture language, such the Ministers. And as *Plutarch* observed out of the naturalists, that the seed of those that are lascivious and incontinent is not fruitfull, and applies it to the great talkers: so I make no question, but wanton and lascivious Rhetorick, makes the immortall seed of Gods Word more unfruitfull, like a sword wrapped in wooll, that cannot cut; like an Oke embraced with the flattering Ivie, that will not thrive and prosper. I doe not condemne Rhetorick: the genuine tropes and figures in a solid speech are like *arrowes in the hand of a mighty man*, as the *Psalmist* saith in another case, *bleſſed is the man that hath his quiver full of them*. And as the Philosopher said of Oyle, observing the use to be good, but the abuse to be great, *Male sit illis cinadis* (said he) *qui rem optimam pessime infamarunt*,

māunt : so may I say, the use is good but the abuse is great of eloquence: and therefore away with these effeminate, and unmanly Orators, that have cast a shrewd asperſion upon a noble profession : As for the modest and sober use, that is true of Divinitie which *Seneca* said of Philosophy, that is true of eloquence which he said of wit, *Philosophia non renunciat ingenio; Theologia non renunciat eloquentia*, for there is an eloquence in the Scripture, which is more then eloquence : the Rhetoricians may call theirs an * Allurement of the soule, but this is a † transmigration as I told you : theirs may *perfundere animum*, but this doth *perfringere* : they may delight, but this doth ravish with a divine Enthysiasme : theirs is properly oratory, but this is, to speake more properly, Imperatory, which is then most full of Affection, when it is most free from affectation : theirs is more Scholasticall, but this is more majesticall, as best becomes the mouth of Princes, as the noble Lord of *Pleſis* hath well noted of the stile of the Scripture.

But the best of their *nervi* and *tori*, the best sinewes and strength, is but as *Longinus* observes of some childish Orators, * their schoole wit through curiosity ends in folly, or frigidity and chilnesse, in comparison of this.

To end this, I can beare well that they brag of their *Arcula*, *Myrothesia*, and *Lecythi*, like some deformed woemen of their boxes, out of

* συζευγία.
† μεταμύ-
σεις.

* γαλακτί-
ονος καὶ σφι-
ερίας τῆς ψυ-
χῆς ἢ τῆς ἀλγύ-
ου.

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which they draw a painted and greasie beautie. But I cannot brook that they should speake of thunder and lightning in their Orators, ignorant and silly nien, as though these fiery Meteors were bred, or did appeare in this lower Region, so far from Heaven. No, no, as they said once of Christian Souldiers, that they were *Fulminatrix Legio*, so I may say of the celestial Hierarchie of the Angels of the Churches, the Lords Ministers, that is *Fulminatrix Regio*: and if I be not deceived, he should not be much amisse, that should call the Pulpit the shop of thunder: all other *Pericles* have but *brutum fulmen*, in comparison of that, as you may conceive out of that which hath beene spoken: and that which is the wonder in this, all this is without any pomp or shew, not * with great pompe, but † with great weaknesse and infirmity rather, which argues the evidence of the Spirit and the power of God the more strongly. I conclude therefore. As one said of *Demetrius Pompeii libertus*, who spake much, but had nothing to doe, when *Pompey* himselfe who did all, but said but little, I regard not (said he) * what thou sayest, but what he doth silently: so may we say, it skils not so much what the Minister said outwardly, as what the Spirit workes inwardly: since the efficacie of their words depend not so much upon themselves, because they are good orators, as upon the Spirit of God, because they are Gods Orators, Gods

* μετὰ πολλῆς
φαντασίας.

† μετὰ πολλῆς
ἀδυνατίας.

* ὅ σὺ λαλεῖς
ἀλλ' ὅ τι ποιεῖς
συνά.

Gods Ambassadors. I have finished now the *explication of the intensive efficacie*, I must adde a word of their *extensive*, for so I was constrained to call them for distinction sake. I meane it thus: If you take a view of the whole world you shall scarce find a region, of which the Ministers of the Gospell may not say as he in the Poet,

Quæ Regio in terris nostri non plena laboris?

The Sects of Philosophers were distinguished by the names of * *Italick*, and † *Ionick*, as *Laertius* tells us, but Religion is characterized and known by the name of * *Catholike*. Now wee know there is nothing commonly received, but either by the law of nature in morall, or by the law of nations in politicall affaires: Now the faith of *Christ* preached by the Ministers being dispersed over all, and not imprinted in all, by either of those it cannot be but probable, that it proceeds from the grace of God, who is the God of nature. Again, as the great Mathematician said once to the King, * let me have a place to stand on, and I will move the earth, implying that the moving of this earth could not be supposed without a firme standing on some other earth granted: so the moving of the whole earth by the Ministers, to the embracing of the faith, must needs evince a fixing of them in Heaven, from whence they are sent, and the rather because of that great

* Ἰταλικά.

† Ἰωνικά.

* καθολικά.

† δὲ πρὸς τὸ
πᾶσι γὰρ κινῶ.

SERM. IV.

* μέγα μὲν πνέ-
ουσι μικρὸν δὲ
ἰσχύουσιν.

* ἀντὶ πνέειν ἀν-
έμοις.
† λυκάδης ἀσβε-
στες.

opposition, which they findevery where, which will compell us to grant the former suppositi-
on. You have seene the Embleme of an earth
besieged round with many windes, the Devill
on the one side blowing, and the Pope the Di-
vels instrument on the opposite side blowing,
and the Cardinals the Popes agents on each
side betweene them blowing, and the Turke
at another corner blowing, and all to shake this
earth: and yet notwithstanding all these, the
word is written in it *immobilis*, the word is
written in indeleble characters, and it is un-
moovable: and it may well be said of all these
blowers, as the Orator said of the *Athenians*,
comparing them to men running up an Hill,
* they blow hard, but runne slow. The
Earth is the Ministers of the Gospell, and
that Word which they preach, all those and
many other lay their heads together, to blow
it away, but all in vaine, for the finger of
God hath written *immobilis* upon them, and
his decree is like the *Medes and Persians*, that
cannot be changed, but what he hath written
he hath written: *Nulla litura in Decretis sapien-*
tum, tis true of God: and good reason, the *Spiri-*
rit, as the wind, bloweth where it listeth, as *Christ*
saith, and it is folly at least, if not madnesse, as
Pythagoras speaks, * to blow against the winds.
The Word is like the † Lampe that is un-
quenchable, in the storie which laughs at the
winds (*ridebis ventos*, saith he) that swell, and
puffe,

puffe, and blow against it, but it cannot blow it out : and they that carry it are like the *Persian* Souldiers, which they call * immortall, of whom the world may say, as they did once of the *Grecians* in that Epigramme, whom they thought invulnerable; † we shoot at them, but they fall not downe, we wound them, and not kill them.

In a word : as *Camaliel* said of the Apostles preaching, *if it be of God it will prévaile*, we may invert it and say most truly, if it prévaile thus against all opposition, surely, it is of God, they are men of his right hand, men of God, Gods Ambassadors.

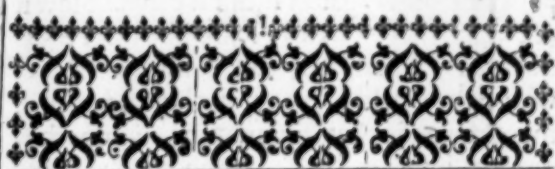
There is no gainsaying^b *Demosthenes* words : tis true of the power of the Spirit, in the word of the Ministers : as it was said of *Steven*, his enemies could not so much as * *stand against the wisdom of the Spirit of God that was in him*, but fell downe, as *Dagon* did before the *Arke*.

The tale of the Dragon and his traine (the false Prophet is the taile, saith *Isaiah*, and the Pope is the false Prophet, as may appeare out of the *Revelation*) the taile of the Dragon, the Pope, may draw the third part of the stars out of heaven, but the gates of Hell cannot prevail gainst any part of a starre in the right hand of *Christ* : O thence it is that they are so invincible.

* αἰμάται.

† βάλαντες ἡ
πτερυγίαν
καὶ ἡ πτερυγία
καὶ ἡ πτερυγία

b καὶ ἡ δύναμις
τοῦ πνεύματος
τοῦ θεοῦ ἡ
ἐν αὐτῷ
ἐστὶν ἡ δύναμις
τοῦ θεοῦ.



2. CORINTH. 5. 20.

Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God.



You have seene a Larke upon a fine Sunn-shine day mounting and singing, not to the Sunne (as *Cardan* tels of strange flowers, that make strange hymns to the Moone) but (as *Clemens Alexandrinus* speaks) of the quire of Grashoppers, one of which leapt upon the Musicians Harpe, and supplied the want of a string that chanced to crack in the midst of his song (* to the most wise God the inventor of musick,) a song of thanksgiving to him that taught her the art of singing, and so she climbs aloft with her pretty,

* τὸ ἄλλο τὸ
παιδοῦ αὐτοῦ
ἐκείνου.

prety note, peiring and peiring, as though she would peire into the secrets of Heaven: but on the suddaine, when you have long expected what newes shee would bring from thence, you have scene her fall silently to the earth againe: me thinkes those Ministers may be said to be like those Larkes, fly like Larkes, and fall like Larks, which rise much in the contemplative of their discourse, nothing in the practicall, which in the explication of truths wind up their auditors understanding to so high a pitch, that they seeme to carry them into Heaven, and make them read distinctly in the volumnes of eternitie, but in the application so slacken their hand, that they let their affections fall againe, and have them where they found them at the first, on earth. And therefore I will crave leave to spend this exercise wholly in such instructions as may be profitably deducted out of that which hath bene formerly delivered. You have heard the proportion betweene the Ministers of God and the messengers of Princes, how they are Ambassadors; the compulsion and necessity of the sending of these, why there needed Ambassadors; the election of these, why such meane men were made Ambassadors; the confirmation of the point, that these meane men are notwithstanding Gods Ambassadors, and this the last time: where the last prooffe was from the efficacie of their Ministerie, as it was upon the heart, in

M

which

SERM. V.

which respect that may be said of all, which was said of *Luther*, that he spake as if he had beene within a man: in that it was a great worke upon the heart, a resurrection, a regeneration, a new creation, in that it was against the propension of the subject, the heart of man opposing it, in that it was without any great preparation of art and eloquence: in which respects though there had never beene any miracle, to seale their preaching, yet it may be said of the doctrine it selfe, as the *Thomists* say of their Master *Aquinas*, *Et si nullis in vita sua nec morte miraculis clarnisset, &c.* to warrant his canonization for a Saint, yet his doctrine would be sufficient, *quot enim articulos, tot miracula* so many articles as he wrote, so many miracles God wrought by him, *quolibet enim est unum miraculum*, say they: and may not I say, so many articles of Religion, so farre above naturall reason, as they have perswaded men to believe, so many miracles have they wrought? Lastly, in that it hath prevailed over the whole world, in spite of all enemies and opposition, in which respect I may not unfitly paralell the triumph of the Word of God, concerning *Christ*, with the triumph of *Christ* himselfe described in the 19. of the *Revelation*, who is called the Word of God, not without some reference to this I thinke, *And I saw Heaven opened, and behold a white Horse, and he that sate upon him was called faithful*

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12, 13.

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faithfull and true, and in righteousness he doth judge and make warre: his eyes were as a flame of fire, and on his head were many crownes, and he had a name written that no man knew but himselfe, and he was cloathed in a vesture dipt in blood, and his name is called the Word of God, and out of his mouth goeth a sharpe sword, that with it he should smite the nations, and he shall rule them with a rod of iron, &c. I might improove this text, but that I make haste to the observations that follow, which I must passe over in a word, because I have many things to speake, and am loth to trouble memorie.

The first of which, concerns those that enter into the ministry. It is reported of three *Romane Ambassadors* appointed for *Bythinia*, one of which had his head full of scarres, the second did *vecordia laborare*, and the third had the gout in his feet, of whom *Cato* said scoffingly, that *Romana legatio neque caput, neque cor, neque pedes haberet*: and it were great pity that Gods Ministers, which are his Ambassadors, should be such, as might be obnoxious to any just obloquy of the World, for any grosse defects: it would well become the Church of God, the Spouse of *Christ*, which weares the keyes of authority at her girdle: (as I noted heretofore) to turne the key against all those that would presume to enter, into this great office and charge, and had not good cardes to shew for it; that should be found de-

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* παρακλινεν
τοις πωληταις
νοση.
† σωφρονεις, δι-
δαχτικοις.

* ουσβιας εν
ωνη η εδνιοι.

† χθες ιερ-
ουλοι, υμερον
ιαγεις.

fective either in sound understanding, or syn-
cere affection, or unblameable conversation,
either in head, or heart, or feet. Princes count
it a point of honour to send those that are fit,
and in this case it is a shrewd presumption, that
those that are not fit, were never sent by God,
who is so jealous of his honour; they may bee
uncased for counterfeits, that have not these
gifts to shew, as it were letters of credit from
their Master. There is indeed a latitude, and it
were folly to disable every one, that cannot fill
Procrustes bed: but it is wisdom again to mea-
sure every one, and * stretch them out by *Pauls*
Canons; as *Nazianzen* speaks, that they should
be of † *good behaviour, apt to teach*, at the least,
it is not necessary every one should be a gol-
den mouth'd *Chrysostom*, but who ever heard of
dumb Orators, dumbe Ambassadors: much
is required of them, they must instruct, exhort,
reprove, correct, &c they must be wise, and
learned, and meeke, and zealous, or to use *Na-
zianzens* word, they must be * in a word hea-
venly, they should reflect some splendor back
upon their honours, which cast so great a lu-
stre upon their persons, that it may be said of
them, as he sayes of a learned and worthy Car-
dinall, *Qua demum purpurato facto ipsa mihi pur-
pura vere facta ornatio*: we should not hear then
any complaints of such as the Father speaks,
† I may translate it, yesterday players on the
Stage, and to day labourers in the Lords Vine-
yard

yard. But there were *sons of Ely* which were *sons of Belial*, slovenly Priests, that made the people of *Israel* abhorre the offering of the Lord, and I would to God there were none such now a dayes. It was the sin of *Ieroboam* who made *Israel* to sinne, that he made Priests of the * vilest of the people: indeed the basest of the people if they were but men, were too good to make Priests for *Ieroboams* gods, which were but Calves. But what hath Gods truth and religion deserved, that she should fall into such hucksters hands? If this were tolerable, and God would beare with it in the time of our former ignorance, when the Proverbe was verified † the worst *Cretian* is as good as the best *Gracian*, & *inter cecos luscus Rex est*, yet in this great * augmentation of light and learning, it must needs be lamentable. The *Ass* did not only teach the *Foxe* wit, as it is in the *Fable*, but the *Prophet* also, as we read of *Balaam*: and *Christ* himselfe made use of an *Ass*; but it was then when the *Disciples* might say truly, *The Lord hath need of him*: but now we may say as the servants of *Achish* said of *David*, when he flattered his beard, and scabbed on the wals, *hath our Lord need of mad men?* who if they chance to bestow any of their children on the Church, as he said of *Basil*, who was therefore preserved from the violence of an *Arian* Emperour, because he was a meanes to recover his sonne of a dangerous *Ague*, that he was * the

* *ἡσυχία* αἰσχρο-
νους.

† *ἡ γὰρ καὶ κα-
τὰ δαυὶδ τὸν ἀσπ-
λῆτον ἐκείνους.
* ὁ κακὸς.*

* *πρὸς τὸν δαίμονα.*

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* Mal. i. 3.

gift of an Ague: so they are the gift of some lameness, or some blindness, some infirmity, or deformity, some want of gifts; if he be good for nothing, he will make a Preacher, say they. Base wretch! Doth the Lord require that the beast which is offered to him should be without blemish, and can he take it well, the Priest that offers it should be full of blemishes? Doth he call for a reasonable Sacrifice, and will he be content with an unreasonable Sacrifice? Shall they be thought fit to rule in Gods common-wealth, which some wise Philosophers have not thought fit to live in their common-wealth? Yes, *go to the Prince and offer him such a present, wil he accept him at thy hands?* say to him I have a son which I had purposed to have made a Lawyer, or a Merchant, or a Trades-man, or a Husband-man, but because he is lame, or blind, dull, or simple, I beseech your Majestie to take him into your service, to make him your Ambassador: I leave it to you to imagine what the King would answer such a rude suiter. But you know what *Xerxes* did, when he was solicited by an old man, (a father) that he would release but one sonne of seaven from the service of the warres, that he might remaine with him, a stay, and staffe of his age, caused all to be slain before him, thinking him unworthy to have any son that would not give them all freely to his Sovereigne. And we read that *Mephibosheth*, lame *Mephibosheth* was a Courtier, but
we

we doe not reade that he was an Ambassador ; or rather he was entertained at *Dauids* Table as a friend, not as a Courtier. Why do I speake to these men of the earth, who † do account Religion so much worth, as they find her rated in their books of account; whose best Christianity is but good husbandrie, their tongue goes of the Service at the Altar, but their eye squints at the fat of the sacrifice? Let me rather turne to those that are more like to heare me, and so conclude this point. Harken then O ye sonnes of the Prophets : seemeth it a small thing to you to be Ambassadors for a King, for the King of Heaven? Suffer me to give a little counsell. The Church of God is an honourable stage, God, and Men, and Angels, are judicious spectators: these Seminaries of learning are attiring houses wherein we do addresse our selves to action, you must bethinke your selves of all the helps and ornaments that may either grace or expedite your function. And Lord what a world there is of this *mundus Theologicus*! as I may so speake : A rich invention, a solid judgement, a faithfull memorie: all these like your Merchants Ships, returning from some happy voyage, full fraught and laden with precious wares, the skill of Arts, of tongues, the ancient Hebrew, the copious Greek, the elegant Latin, (Tongues are necessary for Ambassadors, and these tongues are very necessary for Gods Ambassadors) all which

† εὐλογεῖται
ἐν τοῖς βιβλίοις
αὐτοῦ.

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which must be assisted (as the Orbe in his motion, with his Intelligence, or rather informed as the body with the soule in all his operations) with pithy Logick, perswasive Rhetorick, profound Philosophy, that I might not name others, every one of which apart, would make a noble profession in another, and yet altogether make but a small part of the noble profession of Theologie, and rather not a part, but a porch of this royall building: for I have not yet told you of the Scripture, in which not a word, not a Jot, not a title, but hath his weight, and must not be suffered to perish, the depth of the Scripture, least it be said by some scoffing *Samaritan*, the Well is deep and thou hast never a Bucket. Lastly, the infinitenesse of Divinity (there is no infinitie in Philosophy, but here there is) positive, controversall, Ecclesiasticall, experimentall, for the Chaire, for the Schooles, for the Pulpit, for the conscience,

*Omnia quæ multis ante memor provisare pones,
Si te digna manet divini gloria raris.*

All which are necessary for him that would be a worthy Divine in the Countrey, that I may conclude the catalogue of instruments in this heavenly Georgicks, as *Virgil* doth that of his Georgicks. He that should be as *Nazianzen* saith of *Basil*, * he breathed as much fire as eloquence, that none were like him; and such for Logick, that it were easier to winde ones selfe

out

* τὸν ἐντοναίνον
πῶς ὁ τὸν
πῶς ὁ πῶς
πῶς ὁ πῶς

out of a Labyrinth without *Ariadnes* thread, then to untie the Herculean knots of his Syllogismes, and had all the rest answerable, would finde use for all: *Illi des nominis huius honorem*, (as the Poet saith in another case) he is a Divine indeed, let him be so stiled. But as for him that is altogether ignorant in any of these, let him say, *I am no Prophet, nor the sonne of a Prophet, but I was among the heards men of Tekoah*. To conclude this, they that are too forward in this kinde, may runne apace, as *Ahi-maaz* did, they may runne faster to the Sepulcher of *Christ*, as *Iohn* did, but *Peter* that was slower went further, for *Iohn* came first to the Sepulcher, but *Peter* went first into the Sepulcher and saw all things. In a word, let them be sure to take their instructions with them, that desire to goe Ambassadors.

I come now to the second observation, which concernes those that are in the Ministerie, and that divers wayes, both for instruction, and first for their life. If *Vzzah* must die but for touching the *Arke* of God, and that to stay it when it was like to fall: if the men of *Bethshe-mesh* but for looking into it: if the very beasts that doe but come neere the holy Mount bee threatned: then what manner of persons ought they to be, who shall be admitted to talke with God familiarly, to stand before him (as the Angels doe) and behold his face continually: to beare the *Arke* upon their shoulders, to beare his name

2. Vse.

N

be-

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* ὁρθοῦμεν
τὸν λόγον
† ὁρθοῦμεν
τὸν βίον.
* ἐκείνων εἰς
πνεῦμα ἡμεῖς
οὐκ ἐσμεν.
† ὁ βέλους
μὲν τὸν ἑσπέρου
ὁ ἑσπέρου δὲ τὸν
βέλους πνεῦμα
τοῦ.

before the Gentiles, in a word, to be his Ambassadors. Holinesse becommeth thy house O Lord, and were it not a ridiculous thing to imagine, that the Vessels must be holy, the Vestures must be holy, all must be holy, but only he upon whose very garments must be written *Holinesse to the Lord*, he might be unholy: that the bells of the horses should have an inscription of holinesse upon them, in *Zechariah*, and the Saints-Bells, the Bells of *Aaron*, should be unhallowed? No, they must be shining and burning lights, or else their influence will dart some malignant quality: they must chew the cud and divide the hoof, or else they are uncleane; they must * divide the Word aright, and † walke uprightly in their life, joyne life to learning; or either of them single, like the solitary *Helena* to the Mariners, will be unhappy: they must be such, as he sayes of zealous Christians, which unwisely oppoled their Pastor, which had a * conversation perswading to godlinesse; they must be such of which that may be verified, † his degree credited h is life, and his life graced his degree: then shall all the world know them to be Gods servants, Gods Ambassadors: they shall be like Innes, which have their Signes on both sides: like those which you have seene of the Kings Guard, which have the Armes of the Crown on their breasts and on their backs, they carry about them a double demonstration of their office, *à priori*, & *à posteriori*: If they meet with

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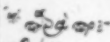
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with you in their doctrine, you know them for Gods servants: If you follow them in their steps, in their example; you know them for Gods servants, either way they beare the stampe and cognisance of Heaven upon them. Excellently *Nazianzen* of *Athanasius*, * he was rich for the theorick, and rich for the practick in his life, and he linckt both as in a golden chaine, manifesting it, by using his conversation as a guide of his speculation, and his speculation as a seale of his conversation: where the reading I thinke may be better inverted. If this be wanting, they dishonour the countrey from whence they come, the Prince from whom they come, and this dead *Amasa*, this dead Doctrine not quickned with a good life, lying in the way, stops the people of the Lord, that they cannot goe on cheerefully in their spirituall warfare. They would be wished therefore, to preach no otherwise then *Origen* did, you know the storie: *Origen* after his foule fall, when put to his choise, whether he would defile himselfe with an *Aethiopian* woman, or sacrifice to the Heathen gods, he had done the latter, comming to the Church at *Ierusalem*, and being requested to preach there, he opened the booke, and fell upon that in the *Psalme*, *What hast thou to doe to take my words into thy mouth, seeing thou hatest to be reformed?* which when he had read, he closed the booke againe, and sate downe and wept, and all the congregation

* ἀλλοτε μὲν
θεωρίαν ἀνα-
τείδῃ ἐκείνῳ
ἀποστήνῃ, καὶ
ἀλλοτε ἐν αὐτῇ
σὺν αὐτῷ
ἐν τῇ ζωῇ
ἐν τῇ ἐκείνῃ
τοῖς πολλοῖς
πλοῦτος, ἐκεί-
νῳ δὲ ἐκείνῳ
ἐκείνῳ, ἐκείνῳ
ἐκείνῳ ἐκείνῳ
ἐκείνῳ.

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officiat.

gation wept with him, and this was all his sermon. And thus in my opinion would these men be counselled to repent of their preaching, and so as it were preach of their repentance. The second instruction followes, for their doctrine: For this title of Ambassadors, commends many things unto them, as, 1. Fidelitie. Ambassadors have a commission, beyond which they must not go, and I thinke it is disputed and determined by Lawyers, that a Legate may not transgresse it, though he might, in probability advantage his master more otherwise: I am sure, it must be so with Gods Ambassadors, the Word is their commission, from which if they swerve, the Lord will commence an Action,* concerning their Embassage, against them: And if it were possible, that traditions, and humane inventions, could gain more glory then this, yet, they that presumed to use them, might justly looke to be handled as the Triumvirs did the servant of a noble Senator of *Rome*, that betrayed his Master, whom they had proscribed: they rewarded him for his service to them, because he delivered him who was proscribed, they proving him guilty; and then they rewarded him for his treachery to his master, whom he should have preserved, they cast him down headlong from the Capitoll, and brake his neck. 2. Humility. They go for another, they must not wo for themselves: *Non nobis Domine, non nobis,*

not

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not unto us O Lord, not unto us, but unto thy Name
 be given all the praise and glory, must be their
 song. They may take up the Embleme that a
 noble Lady of France, being suspected of a
 crime, and not well knowing how to wash it a-
 way otherwise, used a watering Pot dropping,
 with this Motto, *Nil mihi praterca, praterca mihi
 nil*: The Ministers I say may well use this wa-
 tering pot, for Paul may plant, and Apollo wa-
 ter, but it is God that giveth the increase. In a
 word, (because I am forced to pass over these
 things) as Peter and John having healed a lame
 man, that lay at the beautifull gate of the Tem-
 ple, said to the people that beheld it, and began
 to have them in some admiration, *Why gaze you
 upon us, as if we had done this by our owne power,
 &c?* And as the King Canutus in our English
 Historie, tooke off the Crowne from his owne
 head, and set it upon the Crucifixe at Westmin-
 ster: So Gods Ambassadors, must not receive
 honour for themselves, but must be like the
 Mercuriall Statues to point men the right way
 to Christ. 3. Diligence, *Cursed be he that doth
 the worke of the Lord negligently*, especially they
 that are his Ambassadors, they must not say,
 as Iustin Martyr speaks, in a case not much
 different, * we know not how to worke: but as
 the heroicall Prince professeth, so their Arms
 must be, the feathers, and their word, I serve:
 and who is so dull a Gramarian, that cannot
 put these together, and make this easie con-

* *ἡμεῖς οὐκ οἴσμεν
 ὡς ἔσται
 ἡμεῖς οὐκ οἴσμεν
 ὡς ἔσται*

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struction, That the nature of their service requires much diligence, and expedition: Their master and their errand, the authority of the one, the necessity of the other, the reward, the punishment, the horrou of the one, the hope of the other, will compell them to discharge their office, with all possible industrie. Who would not runne like a star in perpetuall motion upon earth, that he might shine like a star in heaven hereafter, in perpetual rest and glory: but to leave this, as not so proper, *Luther* said wittily of a servant, *Minus nocet ignavus fur, quam segnis minister*, which is most true here: the little Foxes that the *Canticles* speaks of that steals the Grapes, do not so much hurt, as the idle Ministers, lazie labourers in the Lords Vineyard.

4. Courage and resolution against all feare or flattery, *Feare not their faces*, (saith the Lord to *Jeremy*) *lest I destroy thee*. *Popilius* a *Romane* Ambassador to *Antiochus* the great, having delivered his message, and the King deferring his answer, and demurring on it, drew a circle round about him with his wand, and conjured him, to determine, and resolve, whether he would have peace or warre, before he went a foot out of the circle: which wondrous resolution and confidence, caused him presently to define, peace. And doe not we see how bold every petty Constable will beare himsef upon the higher power, I charge you in the Kings name, &c. and why should only Gods Ambassadors like

like children, be afraid of shadowes and bug-beares ? The world hath many reproachfull nicknames for Gods Ambassadors, Priest, Parson, Vicar, &c. what should we doe ? as he in the Poet,

--- *Populus me sibilat, at miki plaudo* ---- *ipse domi*.
Vaine men ! as though the crowne of honour, which God himselfe hath put upon the head of all these, whom he hath made his Ambassadors, were made of such fading flowers, as would be blasted with every stinking breath, of every prophane scoffer, away with such ignoble, and base pusillanimity: to be scared with these, we are too too nice and daintie, *Christi nimis delicati martyres*, as one speakes, if wee thinke the worse of our selves, or of our profession for this, or if not the better. It is a small thing, yet many times more praiseworthy, to digest these without any rising of stomach, *quam centum plagas Spartanâ nobilitate concoxisse*: like curs they barke, because they are afraid of you, they would not have you come neere them. They speak evill of you, because you do well, or as he said plainly, being asked why they did so, *quia malefacere nequeunt*. In the wilderness, these wilde beasts goe loose, and prey upon Gods children: but in this prosperity of *Sion*, the Law chaines them, and chaines them so, that they cannot hurt, and therefore they grin the more as farre off. Let them know, every contumelious word against a Christian,
who

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* μὴ γὰρ ἐπὶ
ἐν πνεύματι
κρίνοντες
ἐσμεν.
Fugit Aga-
m emnon ad va-
rem Calchanta.
Iliad. a.

† ἢ ἐν φερόμεν
μόνον φερόμε-
νοι, ἢ τὸ θεῶν
πλῆθος.

* τὸ δ' ἐγὼ ἀν-
τίθεμαι καὶ ἐν
πνεύματι
κρίνας, ἐν πνεύ-
ματι κρίνας
ἐγώ, ὁ δ' ἀλλοτρι-
στῆς εἰμι.

who is the sonne of God, is at least *scandalum magnatum*, against his Ambassadors, petty treason, and when they belch forth this among their Tobacco-smoke to collow them, they utter *voces per jugulum redituras*, as the Phrase is. What if *Ahab* frowne and fret, and charge the Prophet of sharpnesse, and unkindnesse: Thou never propheciest good unto me, like the King in *Homer*, * Thou never propheciest good untome? What if that be true, *loquor certa crux?* as *Francis* the first of France, when he looked for an Ambassage from *Charles* the fifth the Emperour, which he liked not, set up a Gallows at the Court gate, and promising to hang him on it, that should bring the message We must say as *Michaiiah* did, as the Lord liveth, what the Lord saith unto mee, that will I speake unto thee. We must conclude with *Nazianzene*, † we feare only that which is of the fullnesse of God. We must resolve with noble *Luther*, If all the tiles in *Wormes* were Divels, yet I would not be afraid to goe and speake in behalfe of the Gospell of *Iesus Christ*. Or as *Hector* in *Homer*, * I will combate with him, although his hands were as fire, and his strength as Iron. Tell me, who was that, being about to speake for the nation of the *Iewes* in great danger, armed her selfe with this, *If I perish I perish*, was it not *Hester*? was it not a woman? and yet it was a more then a manlike speech, and yet it smells strong of some womanly weak-

weakenesse, *If I perish, I perish*: no, *Hester* was deceived, that had beene truer, *Periisses nisi periisses*: And this may be a riddle which a Christian only can areed, and a Christian will areed it easily, if I perish, I flourish. Admirably *Themistocles*, when being about to speake to *Enrybiades*, the chiefe Commander of the *Greekes* forces against *Xerxes*, he held up his staffe, as if he had beene about to strike him, * strike (said he) but yet heare: so let every Minister say, scoffe if you will, but heare; raile if you will, but I pray heare: strike if you will, but I beseech you, heare that Word of God which I bring unto you. But incomparably *Pompey*, who being chosen *Curator annonæ*, in a great dearth at *Rome*, and having made great provision for the reliefe of his Citizens, and ready now to put to Sea for the conveyance of it, when the Pylot of his Ship told him that the wind was boistrous, the Sea tempestuous, and the passage like to be very dangerous, it skilleth not (said *Pompey*) hoist up saile, * tis necessary for us to saile, tis not necessary for us to live. So should every man of God resolve (whose lips, and Libraries, are the very Granaries of Gods people) it is not necessarie that I should live, but it is necessary, and woe is unto me, it I do not preach the Gospell, of which I am an Ambassador. To shut up this, as the Philosopher hath observed, † every Coward is a Murderer. And as *Mauritius* the Emperour, said

* παταξον εμου,
αλλ' ακουε δα. 7

* τλινεσθαι γαρ
ζην εν ανθρωποις.

† παρ' ουδενος,
φονικον.

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of *Phocas*, who conspired against him, having enquired of his disposition, and hearing, that he was fearefull, *Si timidus est, homicida est*, said he : So I say in this case, the cowardise of the Ministers, is crueltie : if he feare the faces of men, he is a murderer of the soules of men. A word of flattery. It is a rule in *Plutarch* that a Queene gives a Courtier, those that speake to Princes, must speake silken words, their tender eares will not abide the scratch of biting truths: but as a worthy Divine hath wittily observed, I thinke (saith he) that must be understood of silken men: but as for *Elias*, or *John Baptist*, a Minister, a smooth tongue will as ill become their rough garments, as *Jacobs* smooth voice, became his rough hands, betweene which, there was a reall and palpable contradiction: as it did become the *Asse* in the Fable, to fawne and leape upon his master, which he did, because he saw the Dog that did it, was much made of for it. Of all things in the world, a Parasite and a Pulpit, are most incompatible. It is most base for Gods Ambassadors, which represent his person, to pick feathers off from great Mens coates, (an ancient character of a Parasite) to stuffe pillowes withall to sowe underneath their elbows: how much do they cast themselves beneath themselves, and trample upon the royaltie of their office, that can finde in their hearts to stoope to this servility? A *Lacedæmonian* slave standing to be sold in the

the market, and asked of a chapman, what Art he knew? * I am a free man, said he: and shall Gods Ambassadors bee the greatest slaves, whose very speech being but attired and attended (as they ought to be) with that majesty and authority, which Divine truths carry in their very countenance, should command as much reverence, as the Pontificall garments, in which *Juddus* the high Priest met with *Alexander* the Great, who was so affected with that auguste state, and bravery of them, that he fell downe at his feet, and worshipped him, as *Iosephus* records. I have done with the instructions: a word or two of encouragement.

I will not be so bold my selfe, but I would commend any thing, to some that were worthy to put our great Rabbins in mind, wherein their honour lies: it is not Silks, nor Velvets, nor Scarlet, nor a goodly traine (what doe I speake of these) it is not Throns, nor Dominations, nor Powers, nor any dignities, that can make a man so truly honourable, as the preaching of the Gospell to poore soules, to be Gods Ambassadors, surely they are mistaken, they need not feare, the frequency in this duty, should prove a disparagement or imminution to greatnesse. Excellently saith our Saviour, *All power is given unto me both in Heaven and Earth*: I will now prefer all my servants, and make you Lords and Rulers, but wot yee how? it followes, *Go preach to all Nations*, but

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this, by the way. I conclude this with a word to some, with whom I may be bold. Let no man here that is in a way to the Ministry, believe the false spies that raise an ill report upon that good land, that flowes with milk and honey. I will say no more now, but is it thinke you a base thing and sordid, to be Ambassadors to the King of Heaven? I will repeat it once more, because I can scarce heare without some indignation, that that should be a maxime in the worlds Heraldrie, for earthly Kings, once Ambassador, ever honourable: And it is a base thing to be Ambassadors for the King of Heaven. And now I come to the third deduction, concerning the people, which I must run over. I shall not need to tell you, that you must not offer any discourtesie to these Ambassadors: Ambassadors are inviolable by the law of Nations: and the Lord hath set a better mark then *Cain* had, and given them a better passport, *touch not mine anointed, and do my Prophets no harm:* And if any should rise up against them, I would tell them boldly, what one whispered in the Captains eare, when he was something too busie with *Paul*, *Take heed what thou doest, this man is a Romane:* Take heed what thou doest, this man is an Ambassador. The *Romans* sacked the famous *Corinth* and razed it to the ground, for a little discourtesie they offer'd to their Ambassadors: And what shall the Lord of the Vineyard doe to those husbandmen, that beat and ston'd
and

Dignity and Duty.

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SERM. V.

and killd his servants, that he sends unto them? It is a symptome of a disordered and desperate estate, When these Ambassadors are violated; we pull all Gods judgements upon our heads, with the chaines of our sinnes : but this is the linke of the chaine that immediately drawes them. It is a remarkable place, in the last of the *Chronicles*, *Moreover all the chiefe of the Priests and the people transgressed very much after all the abominations of the Heathen, and polluted the house of the Lord, that he hallowed at Ierusalem:* here be many links, but observe that followes, *And the Lord God of their Fathers sent to them by his Messengers, rising up betimes and sending, because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his Prophets (this is the last linke, and ye see judgement fastned, chained, and linked to it) untill the wrath of the Lord arose against his people, till there was no remedie. Therefore he brought upon them the Chaldees, &c.* I passe from this. When *Ehud* told the King of *Moab*, *I have a Message to thee from God, O King, he rose from his thron and bowed himself.* I think it was *Francis* that said, if he should meet a Preacher and an Angell together, he would first salute the Preacher, and the Angell after. I am sure *Paul* saith of the *Galathians*, that they received him as an Angell of God, yea as *Iesus Christ*, and that they would have plucked out their eyes for him, *how beautifull are the feet of those*

SERM. V.

those upon the mountaines that bring the glad tidings of Peace, saith the Church in the Prophet: the Spouse of *Christ* is so humble, or modest, or both, that shee dares looke no higher then the feet, and yet she spies *beautifull*, written in the very dust of their feet (as you have seene a contrary word elsewhere) and that in such legible characters, that she reads it afar off, before they come neare her, *upon the mountaines*, as though it had beene written with a Sun beame upon some Easterne hill in a goodly morning: and those letters printed such affection in her, that being not able to expresse it by art, shee throwes down her pensill, (as you have heard of the Painter) and expresses it with a passion, or rather, she shadowes that she could not set forth in a patheticall exclamation: *How beautifull are the feet of those upon the mountaines, that bring glad tidings of peace!* and what she did in speeches, *Mary* in the Gospell spake in deed, *she fell downe at the feet of Christ, she broke her box of precious ointment and powred it upon them*, she let fall a shower of more precious tears, (penitent teares are something like to pearls, but that they are more precious) with which she washed them: she wiped them with a most precious towell, the haire of her head: me thinks these golden haire were like to threads of gold, with which *Mary* tyed her self (as it were) in a true lovers knot to her best beloved Saviour. Would you know plainly what entertainment you must give

Dignity and Duty.

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give these Ambassadors. I will tell you in a word. Give attention, credit, obedience to their words : if they thunder and lighten out of Mount *Sinai*, if the Lion roare, let the proudest beast in the forrest quake and tremble: if Mount *Sion* let fall her silver drops, if the silver trumpet of the Gospell sound peace and comfort, let the poorest worm forget that he creeps upon the earth, and think he hath a title to Heaven. I know you long till I make an end, and so do I too. To conclude therefore: I wish you could forget all that hath beene spoken, and blot it out of your memory, to fasten this one thing which I am now to say. Let this be our remembrance when we go to the Lords house, I go now to heare what Gods Ambassadors shall say unto me : they that dresse themselves to go with any colder or baser conceits, may well bee checked, as *Caligula* was wont to say tyrannically, what *Antidotum contra Casarem*: and that is a reall crime in them only, which was a ridiculous accusation of *Trebonius*, *Quod telum toto pectore non exceperis*. Again let this be our meditation, when we returne from thence, with benefit, *Blessed be thou*; and *blessed be thy counsell*, and *blessed be the Lord that sent thee out to meet me this day*: Surely this is a man of God, a man of Heaven: tell me, O you that are cunning linguists, did he not speak with the tongue of Angels? was not I in heaven while I heard him? is it but an imaginary fancie? or did I
heare

SERM. V.

heare the more then *Pythagorean* harmony of the sphears? His words like Sovereigne balme dropt into my wounded soule, like the sweet influence of the *Pleiades* upon this lower world: me thought, I felt my heart (while he spake) shoot up into my eares, as it were to meet and kisse the blessed lips, which distilled such gracious dew, such golden showres, and drinke them as the parched, and thirsty earth the dew of Heaven: and yet, in the sweet remembrance thereof, *My soule magnifieth the Lord, and my Spirit rejoiceth in God my Saviour.* Blessed be the Lord that hath sent his Angels, (as he did to *Peter*) to draw me out of the dungeon of sinne and misery, that hath sent his Ambassadors, as *David* did to *Hanun*, to comfort me. *Signa Deum agnosco per sua, Christus adest*: only *Christ* the * munificent God (as *Nazianzen* calls him) could go to the cost of these precious and cordiall words, he hath put them into the mouths of his Ambassadors.

* μεγαλύνω
θεός.

The grace of our Lord Iesus Christ, and the love of God the Father, and the comfortable fellowship of the blessed Spirit, be with all those blessed soules, that by the grace of God, and power of his Spirit, love the Lord Iesus.

Deo soli gloria.

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SIXE
SERMONS,

ON
I COR. II. II.

Preached at Cambridge,

BY

JOHN STOUGHTON,

Doctor in Divinitie, sometimes Fellow of
Immanuel Colledge in Cambridge, late of
Aldermanbury, LONDON.

Revised by the Author in his life time.

COLOS. 3. II.

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Printed by R. B. for John Bellamie, Henry Overton,
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SERMONS

OF

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REV. J. H. B. B. B.

OF THE

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*A methodicall Analysis of the chiefe heads treated on in
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1. Context.

- 1. Occasion of the Epistle, ministred by.
 - 1. Information of those of the house of *Cloe*.
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Complaint of corruptions.

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 - 2. Duty of Ministers in *pauls* example: in which
 - 1. God, peremptorily commanding.
 - 2. *Paul*, voluntarily obeying.
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 - 2. *Paul* attends the Peoples good, Chap. 2.
 - 4.
 - 1. God commands *paul* so to doe, v. 17. of 1. Chap. to the end.
 - 2. *Paul* determines to do so.
 - 3. He did so.

2. Text, with the context contains.

1. A generall precept,

- 1. What they must preach, in the Text.
 - 1. For matter *Christ* *Jesus* only.
 - 2. For manner, with all humilitie.
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 - 1. God commands it.
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Observe, That if Paul upon these termes would not, then no Minister upon any termes must preach any thing, but *Iesus Christ* and him crucified.

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Explication, two things to be considered

1. Appretiation	2. Gift.
2. Appropriation,	1. Conveyance

1. Gift, *Christ* is a sufficient Saviour.

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|-----------------------------------------------------|-----------------------------------------------|
| 1. What is meant by salvation: where is considered, | 1. The utmost end and chief happiness of man. |
| | 2. His present state by nature. |
1. How *Christ* hath sufficiently wrought salvation for us.

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|--------------------------------------------|-----------------------------------------|-----------------------------|-----------------------|
| 1. Explained, | 1. He hath redeemed us from all misery. | 1. Of sin. | 1. Original impurity. |
| | | 2. Of punishment. | 2. Actual impiety. |
| 2. He hath filled us with all good things. | 1. He is <i>Christ</i> . | 2. He was crucified for us. | 1. Holiness. |
| | | | 2. Happiness. |
1. By 3. things in the text,
 2. Proved,
 2. Scripture.

2. Conveyance: Faith is sufficient to make him our Saviour.
- | | |
|-----------------|-----------------------------------|
| 1. Explication. | 1. What faith is. |
| | 2. How it comes to be sufficient. |

1. Faith in *Christ* is the summe of Divinity.
1. Doctrine of Divinity, *Christ* being,
1. The foundation of faith.
2. The fountaine of obedience.
2. The rule of Divinity: considered in a double difference.
1. Before *Christ*.
2. After *Christ*.

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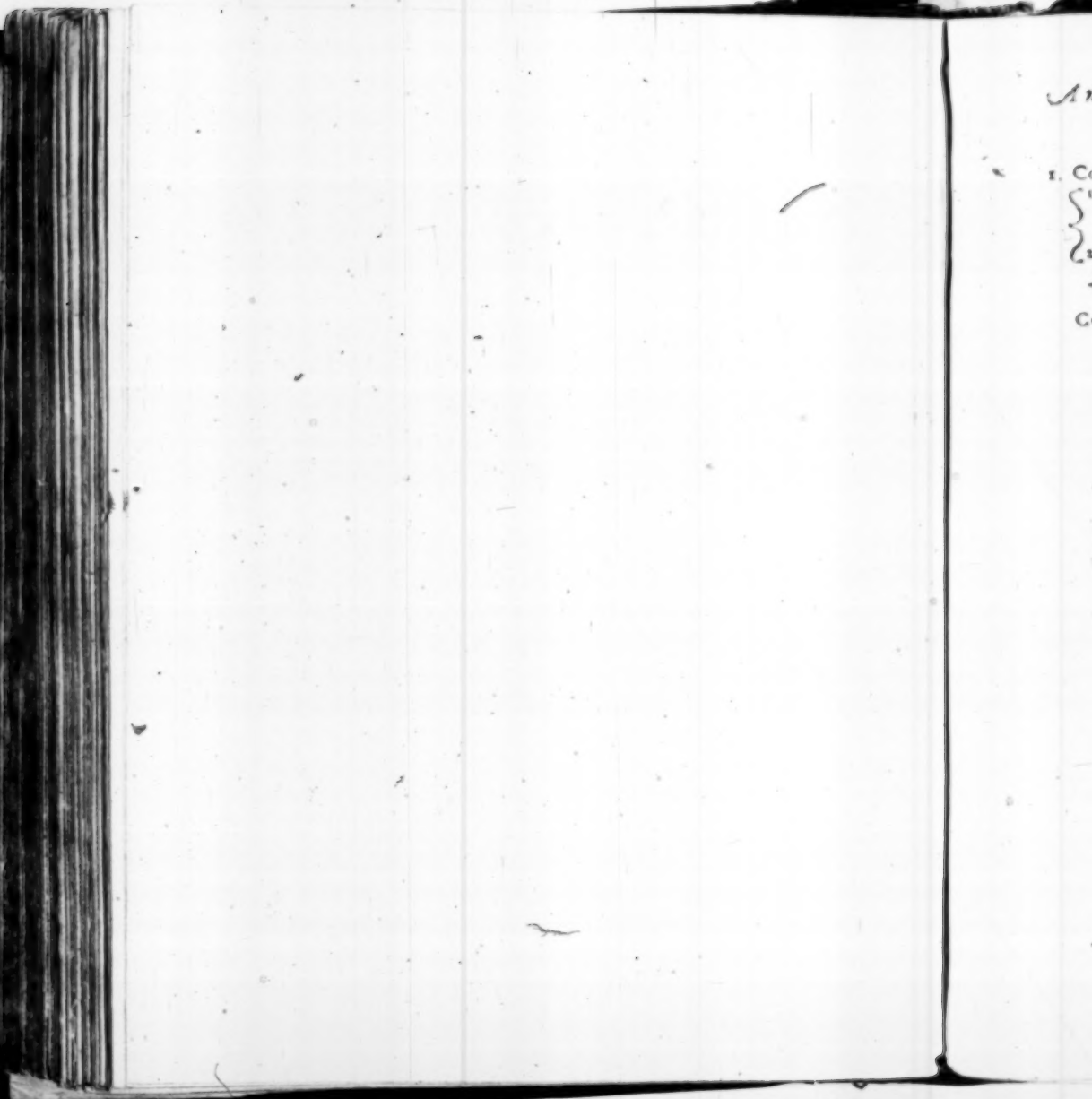
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2. After *Christ*.

1. Before the Law, this was the Religion of, 1. *Adam*. 2. *Abraham*. 3. Under

2. Under the Law, they were lead to Christ by,

{ 1. Their Sacraments. { 1. Ordinary.
2. Ceremonies. { 2. Extraordinary.

{ 1. Sacrifices. { 1. Propitiatory.
2. Holy persons. { 2. Gratulatory.
3. Holy places.

3. In the times of the Gospel:

2. Christ is the scope of all the Scripture in General.

{ 1. As the immutable substance of the Rule is considered.
2. As it may be accommodated to the mutable circumstances of the rule, according to the difference of time.

He is the summe { 1. Of the old Testament in { 1. Prophetically.
2. New Testament. { 2. Historically Scriptures.

Application:

1. Confutation of Popish errors, out of the 3. particulars severally.

{ 1. If Christ be a sufficient Saviour, then

{ 1. Saints are no Saviours.

{ 2. Sinners cannot be their own Saviours.

{ 2. If Christ be the summe of the Scriptures, then

{ 1. The Scriptures are perfect.

{ 2. They are perspicuous.

{ 3. If Christ be the sum of divinity, then we may know.

{ 1. What is the true Religion.

{ 2. How to unmask Antichrists counterfeit religion.

2. Exhortation out of all jointly.

{ 1. For Ministers, what is the rule of preaching.

{ 2. For all, what must be the scope and aime of all our studies.

3. Confutation.

1. Saints are not Saviours, therefore not to be invocated: where is discovered,

{ 1. Generall Idolatry of the Synagogue of Rome.

{ 2. More especially, the worship of Saints, in which,

{ 1. They have made the way crooked.

{ 2. They have made it wide.

{ 3. They have made the gate wider.

{ 4. They have made many gates.

{ 3. More particularly, in the worship of the Virgin Mary, convinced both

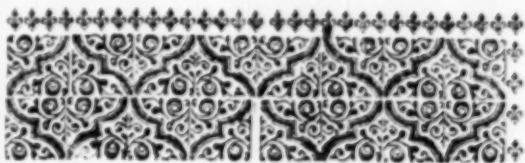
{ 1. John 2. 4.

{ 2. John 3. 2.

{ 1. By Scripture. { Revel. 19. 20.

{ 2. By Reason. { 1. Tim 2. 5.

{ 2. By Reason. { Ephes. 3. 12.



1 Corinth. 2. 2.

*For I determined to know nothing
among you, but Christ Jesus, and
him Crucified.*

THis verse, as you see, is linked to the former, not intire of it selfe, and independent, as appeares by the first particle, being a causall conjunction, *For I determined*: and it takes us by the hand, and leades us to the next verse, of which it is a reason: for,

1. There was registred *S. Paul's* action, *I cannot, &c.* and here we have the cause rendred, which is, *Paul, agens consilio*, his determination, *I did not, for I determined*. And yet we cannot stay there, for we find *and* another particle, as it were another stayer, to lead us yet higher. And therefore, I pray give me leave to draw the whole pedegree of my Text by the line of method, that so I may lead your understan-

ing into the meaning of the words, with a convenient construction, and lead my observations out of the meaning of the words, without any violent consequence. Wherein if my discourse be tedious, I will make no apologie, but this, necessity forced me to seeke further then my Text, and when I was entred, delight perswaded me to seeke farther then I needed: yet I resolved when I had done, not to trouble you with any thing in this kinde, but then it was too late, I was compelled by another necessity. Wherefore I must intreat you to accept it as it is. The Apostle *Paul*, like a faithfull labourer in the Lords Vineyard, had planted a Church at *Corinth*, and watered it with a whole yeares Preaching, as it were, showing downe the sweet dewes of Heaven upon it. After his departure, though he had both his hands full of other imployments, yet, being jealous of the successe of his labour, both his eyes were watchfull, if he might by any meanes further the worke he had begun: being thus desirous, there could not want occasion: For behold ere long, both his eares are filled with newes from *Corinth*; Those of the house of *Chloe*, on the one side, welwillers to the welfare of the Church, have recourse to him, to informe him of some corruptions wherewith the Church was troubled: for the envious man had sowne Tares among the good Seed, while the good man was asleepe. * Those of the Church of *Corinth*, on the

the other side, make repair to him to be informed in some questions, wherwth their conscience was troubled: for the gracious Lord had blessed the labour of his good servant in planting and watering, with a blessed increase. And thus you see a double occasion of writing, which makes a double argument of this golden Epistle. Concerning corruptions, to the seventh Chapter, where he fixeth a transition *μεταβασις* *ἢ μεταβολή*, as it were a marke of his passage to the second; which beginning there, holds on to the end of the Epistle concerning questions: *Sed transcat ista.* The corruptions were either such as were generally committed by all, not only permitted, as Shisme, in the 4. Chapter, or permitted only by all, not generally committed, as unnaturall incest, Chapter 5. unchristian quarrels, Chapter 6. Ye see then the deformities of *Corinth*, overspreading the whole face, and overgrowing the whole body of the Church. All the Governours were guiltie: The Preachers with their affected eloquence and ambitious affectation had rent the people in sunder, from unity to nutiny, from faith to faction. The whole Presbyterie was tardie in their dutie, incest, horrible incest was among them, the shame of the Church, the scorn of the Gentils, the scandall of the Christians, incest, horrible incest was among them, jetting in their streets, and yet they see it not, or wink at it, crying to Heaven and was heard; and yet

their sword sleeps in his scabbard and cannot be awaked. See yet further, they are but a little handfull, hemmed in with enemies round about, who watch them with a thousand eyes, and yet they cannot leave wrangling among themselves, they must needs hale one another to the judgement seates, and there in a goodly Theater set themselves, Themselves: my, the Gospel, the precious word of God, the joy, glory, and jewell of a Christian, for which, a mans life were not deare, if he bought it so: I say, they set the Gospel to sale, to the derision of the Heathen. These then were the maladies of *Corinth*, *Schisme* broken out with *arrogancie*, and not bound up with *humility*: *Incest* committed by *villany*, and not controlled by *authority*: *law-sutes* prosecuted at Heathen courts, and not taken up with Christian care: and *Paul* like a skilfull Physitian, applies Doses to these diseases. Incest must be cured by cutting; Christian caution, may prevent unchristian contention: but Schisme is a longer task; that swelling humour of pride and vaine-glory, must be abased and abated with the spare diet of a single mind, a simple meaning, and a sincere manner in the Preaching of the Word, that so the glory of God may be advanced, and all the pride of man trampled in the dust.

The argument of Schisme is continued from the 10. of the 1. to the end of the 4. Chapter, where a double course, used in the cure thereof, is intimated.

1 That

The Tree of Life.

5

1. That which he *promises*. 2. That which he *promises*. He premises this Letter sent by the hand of *Timothy*, that he might further the businesse: and promises, that if this will not doe, himselfe will shortly come and take further order.

The summe of the Letter is an exhortation to unitie from one argument especially, and is couched and concluded in this Enthymeme, *You are all one in Christ Iesus who is one, you agree with one mind, and one mouth*: the Proposition being supposed as very reasonable, and therefore suppressed as not very necessary. The conclusion is proposed in the tenth of the first, where because it stands (as it were) in the forefront without the premises, it is guarded on the one side with a sweet entreatie, *I beseech you brethren*: on the other side with a sound authority, *By the name of the Lord Iesus Christ*, being (as it were) edged with the one, the sweet entreatie; and backed with the other, the sound authority, that it might the better peirce into the very tower of their affections; and force them with a sure charme to all sincere obedience, and this conclusion iterated in the 14. of the 4. closes up the whole argument.

The Assumption follows in the 13. of the 1. whetted, as it were, and pointed, with nimble interrogations, which all speake as Spaniards in the language of Pike, with invincible power, and unavoidable necessity, that *Christ*

is the onely one, and undivided Saviour.

But here the *Corinthians* barre up the way with an objection, which is insinuated in the 12. verse, and is but insinuated in the whole progresse: yet so, that you may easily perceive that all *Pauls* paines in the foure first Chapters, is spent in the remoovall of this rub, the anticipation of this objection: Now this it is.

Though there be but one *Christ*, one Master, yet there be many of *Christs* Ministers, and they have different gifts; one likes *Pauls* simple perspicuitie; others, *Apollos* ample plentie; a third, *Cephas* solid potency; and therefore, why may not I apply my self to *Paul*, I, to *Apollo*, I, to *Cephas*?

This their discourse (if you marke it) is a discovery of all the causes of their disorder. They are two: the bewitching tongues of the teachers, and, the itching eares of the people: the teachers arrogance, the peoples ignorance. The teachers, faithlesse teachers, wooe for themselves, instead of their Lord: the people, foolish people, fall in love with the man, instead of the master, the servant, instead of the soveraigne: And therefore *Paul* instructs them both: the teachers, what they should do, from the 14. of the 1. to the 5. of the 3. where embracing an occasion, he sweetly passes to the people, what they should doe: the people must not account too highly of their Ministers, for two reasons.

1 They

1. They are but the *Lords servants*. They may well take up the embleme of a watering-Pot dropping, with this word, *Nil mihi prater, praterca mihi nil*. For Paul may plant, and Apollo may water, but it is the Lord that giveth the increase. And therefore they must not set up the labourer against the Lord.

Nay secondly, the Ministers, they are the *Corinthians servants* in the Lord, For all things are yours, whether Paul, or Apollo, or Cephas, or the world or life, or death, or things present, or things to come, all are yours, and ye are Christs, and Christ is Gods. And therefore, you must not make them lords of your faith: and therefore, *Let no man glory in men.*

Now for the Ministers duty. It is not to seeke themselves, but the glory of God, and the good of the people; and therefore, not to preach themselves in quaint words, and curious eloquence, but to preach both for *matter*, *Christ Iesus*; and for *manner*, with all plainnesse, and without all affectation, nothing but *Christ Iesus* with all humility, and without all ostentation, nothing but *Christ Iesus crucified*. *Christ Iesus*, must be the argument of their preaching, for in him God will be glorified: *Christ Iesus* must be the ornament of their preaching, that *he that glorieth may glory in the Lord*. This is the Summe of that which is laid downe at length in *Pauls* example: his story reports both the fact that he did so, and the causes, both efficient,

ficients, and ends: efficient, *God* peremptorily commanding, *Paul* voluntarily obeying, *God* as a royall Sovereigne, *Paul* as a loyall subject, *God imperio*, *Paul obsequio*; both which have their ends the same, to wit, the glory of the eternall *God*, and the eternall good of the *Corinthians*: yet with this different distinction, *God* independently, *Paul* in dependency, *God* as supreme head prescribing, *Paul* as subordinate, subscribing to his holy pleasure: and with this disposition *God* intending his glory, is specially treated of in the first Chapter, *Paul* attending the peoples good, specially propounded in this Chapter. This is the *series rei*, but the *series historiae* consists in three steps.

1. *God* commanded *Paul*, and all, so to do, from the 17. verse of the 1. to the end.

2. *Paul* determined so to doe, in the verse of my Text.

3. He did so, in the first verse, for thus they lie in order: and therefore you must observe two things for the method.

1. That the first verse of this Chapter holds hands with the 17. of the 1. and all which is inserted, is but a commoration in the storie, illustrating the command of *God* from the cause of his counsell, and the contrary conceit of the worldlings.

2. That the order of the two latter parts in his determination and action inverted, this being placed after the 1. verse, which in the ac-

curate

curate method, should have had the precedence.

To contract all that hath beene said: two things may be observed here, a *Precept*, and an *Example*. The *Precept* is a description of a Minister of the Gospell, to be such an one, as now being sent of God, is to preach the glad tydings of *Christ Iesus* come into the World, for the redemption of mankinde, for the glory of God, and the salvarion of his people: This description containes the chiefe causes, as is shewed. The example is *Paul*, in whom, as in a glasse, all this is represented, for three Reasons.

1. For *Pauls own sake*, to vindicate his integrity with the *Corinthians*, inveigled with their Rabbinicall Doctors, and thence offended with *Pauls* simplicitie, began to call in question: as you may see.

2. For the *Doctors sake*, that if they would not learne their duty from God, they might learne it from him, so lofty a patterne, of so lowly a pietie: as you may see.

3. For the *Corinthians sake*, to provoke them to a filiall imitation, by the patriall example of his humilitie.

To draw now to a conclusion. You see the *context* is a Commentary upon the *Text*: and the *Text* is a Compendium of the *context*; for the *Text* is a recapitulation of all the severalls above mentioned, the very quintessence of all

the simples afore unfolded : and the Context is a light discovering what is contained in the Text, both for words and meaning, and what may be collected out of the Text, for instruction. The words may now be easily interpreted : *ἐξαίμα* may be rendred either, with *Calvin*, *in precio habui*, or with *Beza*, *decrevi*; for it signifies *Paul* acting, *consilio rei* in all actions: and the word of judgement *αἵματι* comprehends both, *αἵματι* must be rendred by a Metonymy of the Cause for the Effect, by the word Preaching, or some such like, for you see it notes *Pauls* ministeriall function, and it is spoken *καὶ ὅτι* *ἐξαίμα*, not so much as know, 'even as *αἵματι* seeme to be not any thing, that is not in comparison or in competition. *αἵματι ἡμῶν* is a Synecdoche, for all that was to be taught concerning *Christ Iesus*, namely, faith in him, and salvation by him; even as the last words *καὶ ὅτι ἡμῶν*, comprehend all his sufferings in generall, of which, this is a species *καὶ ὅτι*. The meaning then is, as if *Paul* had said, *I thought nothing worthy to be knowne, and therefore determined to make shew of no other knowledge among you, but of the counsell of God, for your salvation, by a true faith in Christ Iesus, who therefore was crucified for you.*

This being the meaning, you see what this verse containes in it, namely, a generall precept, and a speciall example; a generall precept in a speciall example. The generall precept is, that

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that every Minister must preach, for matter, *Christ Iesus* only; for manner, with all humility *Christ Iesus* crucified : this is in the Text, and the context, as a Commentary, shews why this must be done, from the efficient.

1. God he commands.

2. The Minister, it is his duty to obey. And from the ends.

1. He must seeke Gods glory, not his owne applause.

2. He must seeke the peoples salvation, not his owne approbation.

And secondly, it shewes what is here forbidden, all humane wisdom and humane eloquence, which tend any way to selfe seeking, and, therefore all these doctrines are plainly contained in this precept, beside what may be collected : as.

1. *That the only way to seeke Gods glory and the salvation of the people, is by teaching Christ Iesus, and him Crucified, and him only :* and therefore,

2. That we can hardly preach in humane eloquence and wisdom, but we shall be in danger of bewraying our owne vainglory, and betraying the Lords honour, and the soules of his people.

3. The preaching in humility, is the best way to prevent Schismes in charity.

Now all these are made more illustrious in a most illustrious example, to which every word in the Text payes tribute, that it may be excellent.

C2

1. Paul

1. *Paul* did not seek the wisdom of words, to seeke his owne worship; and therefore no mans greatnesse, or learning, no exemption can priviledge, no priviledge can exempt any man from this necessary humilitie: for if any, then might *Paul* have pretended this, who was brought up at *Gamaliels* feet, and accomplished with all humane institution, who was rapt into the third heavens, and acquainted with all divine revelations: and that you may not think, that ignorance in letters, was the mother of this devorion to *Christ*, he was at *Lystry* taken for a god, even for *Mercurie*, the god of eloquence: yet *Paul* did it not: yea.

2. He shaked off all tickling inticements; and shunned all inducements, for he determined not to doe it: yea.

3. He determined not so much as to know any thing beside *Christ*, as if he should say, *dele de hinc ex animo*, *ὡς ἂν μαρτυρῇ ἐν ἡμῶν ἡρώδης*, and surely, if we make an anatomic of the whole body of *Pauls* Epistles, you shall find, *Christ Iesus Crucified*, written in the heart of them, in golden characters, as truly, as they falsly report that they were seene in the heart of *Ignatius*.

4. Marke the word, not any thing, not a *⁊*, not a tittle of any thing, but *Christ Iesus Crucified*: and yet we have not done, for behold yet a further wonder.

5. He would not know any thing, no not among the *Corinthians*: if any where, then surely

h.

he might have shewed learning and eloquence at *Corinth*, a City of *Greece*, a famous City, a learned City, where they could understand, and did expect it, and, as it seems, and as I shew'd before, were offended with his homeliness: yet all this could not draw *Paul* from his charge, no more then they could draw the Sun from his Charriot. Me thinks, *I* see the *Corinthians* amazed at the hearing of the first verse, to see that *Paul* so lightly esteemed, that which they so highly admired, and assaulting him in this manner.

—It was once said, much learning, *ô Paul*, hath made thee mad; but now much love hath made thee mad. When we heare of a messenger from *God*, we look'd to have seen one cloathed, clouded with the Moon, crowned with a Crown of Stars, and lookt thou shouldest have spoken in the language of heaven, with the tongue of Angels: but see what it is, a silly simple man, in a silly simple manner, something like *Archimedes*, naked, and yet as earnest in crying *εὐρηκα, εὐρηκα*, as though it were some great matter, and yet upon tryall we find nothing, but Crosse, and foolishnesse, the foolishnesse of Preaching, and the word of the Crosse, in a word, nothing but *Christ Iesus Crucified*: is this the majestie of Gods word? is this the eloquence of Gods Ambassador? or rather may not we say, as he said once, much learning hath made thee mad: may not we say, much love hath made thee mad:

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But here doth *Paul* answer. I am not mad, o Noble *Corinthians*, but if you will needs accuse me of my duty neglected to my Lord, I charge you tell him (what shall you tell him?) I charge you tell him, that I am sicke of love. Neither can I see what you can blame in my preaching, you cannot call it rashnesse, for I determined; you cannot call it rudenesse, for I might have done otherwise, if I had not otherwise determined; or say it were both rude and rash, yet you may stay the censure, for,

--*Si crimen erat, crimen amoris erat.*

For it was among you, it was for your good: and if all this will not satisfie you, yet because it was *Christ Iesus* I preached, I am well satisfied for the losse of estimation, and the leaving of eloquence, for I count all things losse, for the excellent knowledge sake of *Christ Iesus* my Lord: for whom I have suffered the losse of all things, and doe count them but dung that I may winn *Christ*: O noble Apostle! noble *Paul*! would God not only all we here present, but all the Lords servants were like thee in all things, like in this especially, to count nothing worthy to be knowne, but *Christ Iesus and him Crucified*.

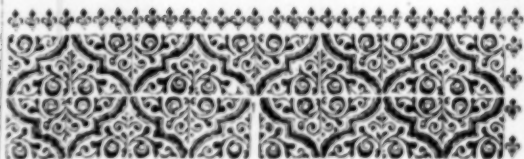
And thus much for the entrance into this Text, which I therefore made choise of, to dedicate my first entrance into the Lords service, because it is the summe of all Religion, the

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the summe of all, the desire of *Paul* here, and of all Christians, and the summe of my desire: for I count all things losse, for the excellent knowledge sake, of *Christ Iesus* my Lord, for whom I could suffer the losse of all things, and do count them but dung, that I may win *Christ*; For I determined (and therefore wonder not at my choise) to know nothing among you, but *Christ Iesus and him crucified*. And thus much for this time.



1 Corinth. 2. 2.

*For I determined to know nothing
among you, but Christ Jesus, and
him Crucified.*



*Min*istrat upon this place, observes two things out of Calvin, and those both of speciall consequence. 1. *Quid docendum:* What is the dutie of every Minister. 2. *Quid discendum:* What is the duty of every man. The duty of every Minister is expressly implied, in the particular example of Pauls determination: the duty of every man is directly deduced by an easie consequence out of the nature of Relation. For if the dutie of the teacher be to teach Christ, and nothing but Christ, as it appears in Paul, who determined to know nothing but Christ Iesus, and him Crucified: then the duty of the learner can be

be nothing else, but to *learne to know Christ Iesus and him crucified.*

The Ministers duty is more naturall to the scope of the Text : the duty of every man is more generall in the order of nature ; so that they may both challenge and strive for the precedency. Therefore I determined to take an indifferent course : The last time I handled the former, so farre as it made for the clearing of the Text, but descended not to any specialities : wherein I pointed only what was the dutie of the Minister , generally out of the Context, particularly in the words.

And least any man should object, that *Paul* indeed did thus , but we are not pinned to his sleeve, we live not by examples, & *nos habemus Spiritum Sanctum*, I shewed how his example did containe, not only a precept concerning the argument of preaching, but also an argument to provoke us to the observation of that precept. For it was,

1. *Paul*, who was brought up at *Gamaliels* feet, *rapt up into the third heaven*, taken for a god at *Lystra*, even *Mercurie* the god of Eloquence ; if *Paul* then be exemplified for this humble vaine of preaching , who then is exempted?

2. *Paul* did it not out of rudenesse, or rashnesse, but he *deliberated* what was best to be done, and *determined of this.*

3. He *determined not so much as to know*, as if

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he should say, *deleo dehinc ex animo omnes*, in
neganda et hinc hinc.

4. Not to know *anything*, not a *π*, not a tittle
 of any thing.

5. Not any thing, no, not among the *Co-
 rinthians*, among you, rich, learned *Gracians*,
Corinthians. All which inferre, or rather inforce
 this conclusion.

*That if Paul upon these termes would not, then
 no Minister, upon any termes must preach any
 thing, but Christ Iesus, and him crucified.*

And thus much I thought good to premise
 concerning the first, *Quid docendum*, what is the
 duty of every Minister, because it seemes to be
 something more specially intended in the verse:
 now I come to the second.

Quid discendum, What is the duty of every
 man, which I will prosecute, because it is more
 generally extended in use: or rather I come to
 the Doctrine which is common to both, and
 out of which both of them are derived. The
 Doctrine is this.

*That the knowledge of Christ Iesus crucified, is
 sufficient to salvation.*

Which in a word justifies both Pauls deter-
 mination, as a reason, and warrants Calvins ob-
 servation, for the duty both of Preacher and
 People, as a ground and foundation: therefore
 seeing the whole frame of this building lies
 upon it, it will not be amisse to take a speciall
 view of it.

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The rise of this Doctrine out of these words is evident: for if *Paul* who was sent by God to preach salvation to those that believe, determined to preach nothing among them but *Iesus Christ* and him crucified, then either that was sufficient to that end, or els it must needs be, that he either *weakly conceived* of the means, and so was *unskilfull*; or *wilfully concealed* some part of them, and so was *unfaithfull* in his office; but it were blasphemy to say so; for, as for his fitnessse he was not inferiour to the greatest Apostles; and as for his fidelities, *he revealed to them the whole will of God*: and this very place, (so eminent it was) propounds him as an exemplary patterne: and therefore I thinke it is firme out of this place, *That the knowledge of Christ Iesus crucified is sufficient to salvation.*

Now that we may the more distinctly conceive of this truth, I will endeavour to cleare these two things.

1. That *Christ Iesus is a sufficient Saviour.*
2. That *faith* (for this, I understand here by knowledge) *is sufficient to make him our Saviour*: For these two things must be considered in our salvation, the *appretiation*, (that I may so speak) and the *appropriation*, the *gift*, and the *conveyance*, and both these are comprehended in that proposition: for, *Christ* crucified is the price paid, which is made ours by faith, when his spirit enlightening our minds to apprehend his mercy, and inclining our wils to

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imbrace it, unites us to our Saviour : and if there be any defect in the sufficiency, it must needs be, either because *Christ* is not a sufficient Saviour, or, because faith is not sufficient to make him our Saviour: but neither of these can be.

1. For the first, *That Christ is a sufficient Saviour* : I will first point out what Salvation is: and secondly, prove that *Christ* hath wrought it sufficiently.

1. By *Salvation*, I mean the *Summum bonum*, the utmost end, the chief happiness of man, which cannot consist in any thing in the world, save in his *conjunction and conformity with his Creator* : For the Lord made all things for man, and man for himselfe. Indeed he imprinted the *vestigia* of his power, and wisdom, and all his Attributes, in the glorious workmanship of the World ; but as for all other creatures, though they contain the arguments of his praise, written in golden Letters, yet they have no eye to read them, though they obey the word of his will, for he did but say, *let it be so, and it was so*, yet it was without a free and voluntarie obedience ; therefore it pleased God to create man, who might glorifie him in the carefull observation of his wisdom, written in the volume of his workes, and in the chearfull observance of his will ingraven in the table of his heart ; and for this cause was he made, as he was the *image of God*, in science and sanctitie ;

and

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and on this condition was he made the Lord of all the creatures, that in their names that could not, he might that could, offer the tribute of praise to his Lord and Maker. And this was the reason, that man was the last of all his workes, as though all proceeded from him, but ended in man, and man only stood betweene them and God, receiving all the profit of them with the one hand, and re-delivering all the praise of them with the other hand, into the hands of the Lord. This then was the end of man, in the observation of his wisdom, and the observance of his will to glorifie God, and this should have beene his honour, and his happinesse.

Perhaps you doe not well understand yet what I meane by Salvation; neither indeed can you well understand it, till you have considered the *state that man now is in*: and therefore I pray give me leave to touch it briefly.

I say then that every man of us, every others sonne is born by nature a vessell of wrath, a vassall of Satan, an enemy to God, and all goodnesse. If you aske me whence this comes, I answer as *Christ* in another case, *Ab initio non fuit sic*: for as I told you before, and now tell you againe, Man was created the most glorious piece of this goodly frame, a Citizen of Heaven, Inhabitant of Paradise, Brother of the Angels, Lord of the Creatures, Sonne of the Almighty, even the glorious image of the

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Ubi dicitur
tu sis dicitur

Lord of glory, the lively picture of the living God, his body being graced with many ornaments, and his soule adorned with many graces, so that Heaven and Earth might seeme to have beene married in his making.

Now, then man was no sooner made but he rebelled against his maker, he that was right, was fat and kicked against his Lord, and we in him: we were, *sonnes of prevarication*, and the *† sonnes of perdition*, *Ex illo fluere*, from that fountaine springs all our miserie: we have all sinned against the Lord, and therefore this great evill is upon us: hence it is that our *minds are blind*, the Crowes of the valley have picked out our eyes: our *wil's lame* to any thing that is good, our *nature* catcht a fall, like *Atrophobeth*, in the cradle of her infancie, and we could never outgrow it: hence it is that our *bodies* are subject to *deformities*, *infirmities*, *death*, our *sonles and bodies* to the *wrath of God*, which lies heavie upon us here, prosecuting us with armies of plagues, and will never leave us till it hath brought us (unlesse his mercy prevent us) to eternall torments, and sunck us into the bottome of Hell.

No marvaile then, if *Plato* complaine that the soule hath broke her wings: if Poets tell us of an iron age: if whole volumes be filled with declamations of the brevitie of mans life, and the miseries of mankind. No, I marvaile not, if they who had but one eye saw these things,

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even through the cloudes of obscuritie: I marvaile rather, that among Christians, who have both their eyes, the *eye of reason*, and the *eye of faith*, and besides, live in the Sunnes shine of the Gospell, so few see this, as they did, or at least, the reason of this, which they could not.

I marvaile I heare no more cry out with *S. Paul*, *O miserable man that I am, who shall deliver me from this body of death!* for if *Paul* so pathetically cryed out, who could so triumphantly give thanks; how much more justly may we, if we cannot adde that which follows, reiterate the same againe, and say? *O miserable man that I am, who shall deliver me from this body of death!*

Ye see now the misery of a naturall man, consisting in the *conscience of sinne*, and the *consequence of sinne*, the *fault* and the *guilt*, *malum culpa*, *malum pœne*: this is the miserie of man, which estranges him farre from the state of happines: and out of this ye may gather what salvation is. For every Salve supposes a Sore, and the sore is sinne and paine, and therefore the salve is that which will free us from this horrible condition: and restore, and re-estate us into the favour of the Lord, and so into our former felicitie. This is that which I meane by Salvation.

And thus am I come into the second point, *That Christ is a sufficient Saviour*. The Sunne shines not so cleare in his strength, as this truth I hope shall shine, though through my weaknesse

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nesse: for, to let passe all that might bee alledged for it, and to make use of those grounds onely, which have beene laid already. Yet it will be more then evident: for as you heard, Salvation is the redeeming us from that miserable condition, in which by nature we lie plunged most deservedly, and restoring us to that happy state which we should have enjoyed, had we continued in our integrity: But *Christ Iesus* hath performed both these for us: therefore he is a sufficient Saviour. The prooffe of the Proposition was provided for before: the Assumption I will make good in the parts. For first *Christ* hath redeemed us from all our misery, whether sinne, the roote, or punishment, the fruit be considered.

1. He hath taken away *all sinne*, both our originall impuritie, by the originall purity of his manhood, which was therefore sanctified in his conception, by the worke of the Holy Ghost, that it might be exempted from the common condition of corruption; and our actuall impietie, by the actuall observance of the whole Law of God. The *Pharisees* could not take him tripping in a word, though they laid many traines to intrap him. The *High Priests* could lay nothing to his charge, though they hired false witnesses against him. *Pilate* himselfe was constrained, through the innocencie of his cause, ceremonially to justifie him by washing his hands, though he were constrained

strained through the importunitie of his enemies *judicially* to proceed against him, and so spill blood guiltlesse. Thus was *Christ Iesus the Lambe without spot, the Israelite without guile, fairer then the children of men*, that so he might take away the pollution of our nature, with which we were wholly defiled. And this was his active obedience, wherein hee did that which we should have done, but could not, exactly fulfilling even the rigorous exaction of all Gods Commandements.

2. The *Punishment of sinne* he tooke away likewise by suffering and overcoming that which we must have suffered, but could not overcome, even the full viols of Gods wrath, and the weight of his hand, the heavie weight of his heavie wrath, which was due to us for our offences: for he tooke not on him *our nature* only, but the *infirmities of our nature*: hee that was *rich* became *poore* for our sakes, that we which were *poore* might be made *rich*: hee that was *cloathed with majestie* as with a garment, became *naked*, that we might be decked with the *robes of his righteousness*: he that was *anointed with the oile of gladnesse* above his fellows, wept; that all teares might be wiped from our eyes: he whose throne was in the Heavens, wandred and *had not whereon to rest his head*, that he might lead us, who had lost our selves in the Labyrinth of sinne, to eternall rest, and fix us like starres in the Firmament.

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ὁ ἰσὺς ἀποθανὼν
τὸ ἰσὺς ἀποθανὼν

Lord of glory, the lively picture of the living God, his body being graced with many ornaments, and his soule adorned with many graces, so that Heaven and Earth might seeme to have beene married in his making.

Now, then man was no sooner made but he rebelled against his maker, he that was right, was fat and kicked against his Lord, and we in him: we were *sonnes of prevarication*, and the *† sonnes of perdition*, *Ex illo fluere*, from that fountaine springs all our miserie: we have all sinned against the Lord, and therefore this great evill is upon us: hence it is that our *minds are blind*, the Crowes of the valley have picked out our eyes: our *wil's* lame to any thing that is good, our *nature* catcht a fall, like *Mephoboseth*, in the cradle of her infancie, and we could never outgrow it: hence it is that our *bodies* are subject to *deformities*, *infirmities*, *death*, our *soules and bodies* to the *wrath of God*, which lies heavie upon us here, prosecuting us with armies of plagues, and will never leave us till it hath brought us (unlesse his mercy prevent us) to eternall torments, and sunck us in to the bottome of Hell.

No marvaile then, if *Plato* complaine that the soule hath broke her wings: if Poets tell us of an iron age: if whole volumes be filled with declamations of the brevitie of mans life, and the miseries of mankind. No, I marvaile not, if they who had but one eye saw these things,

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even through the cloudes of obscuritie: I marvaile rather, that among Christians, who have both their eyes, the *eye of reason*, and the *eye of faith*, and besides, live in the Sunneshine of the Gospell, so few see this, as they did, or at least, the reason of this, which they could not.

I marvaile I heare no more cry out with S. Paul *O miserable man that I am, who shall deliver me from this body of death!* for if Paul so pathetically cryed out, who could so triumphantly give thanks; how much more justly may we, if we cannot adde that which follows, reiterate the same againe, and say: *O miserable man that I am, who shall deliver me from this body of death!*

Ye see now the misery of a naturall man, consisting in the *conscience of sinne*, and the *consequence of sinne*, the *fault* and the *guilt*, *malum culpa*, *malum pœna*: this is the misery of man, which estranges him farre from the state of happines: and out of this ye may gather what salvation is. For every Salve suppoles a Sore, and the sore is sinne and paine, and therefore the salve is that which will free us from this horrible condition: and restore, and re-estate us into the favour of the Lord, and so into our former felicitie. This is that which I meane by Salvation.

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ness: for, to let passe all that might bee alleadged for it, and to make use of those grounds onely, which have beene laid already.

Yet it will be more then evident: for as you heard, Salvation is the redeeming us from that miserable condition, in which by nature we lie plunged most deservedly, and restoring us to that happy state which we should have enjoyed, had we continued in our integrity: But *Christ Iesus* hath performed both these for us: therefore he is a sufficient Saviour. The prooffe of the Proposition was provided for before: the Assumption I will make good in the parts. For first *Christ* hath redeemed us from all our misery, whether sinne, the roote, or punishment, the fruit be considered.

I. He hath taken away *all sinne*, both our originall impuritie, by the originall purity of his manhood, which was therefore sanctified in his conception, by the worke of the Holy Ghost, that it might be exempted from the common condition of corruption; and our actual impietie, by the actual observance of the whole Law of God. The *Pharisees* could not take him tripping in a word, though they laid many traines to intrap him. The *High Priests* could lay nothing to his charge, though they hired false witnesses against him. *Pilate* himselfe was constrained, through the innocencie of his cause, ceremonially to justifie him by washing his hands, though he were constrained

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strained through the importunitie of his enemies *judicially* to proceed against him, and so spill blood guiltlesse. Thus was *Christ Iesus the Lambe without spot, the Iſraélite without guile, fairer then the children of men*, that so he might take away the pollution of our nature, with which we were wholly defiled. And this was his active obedience, wherein hee did that which we should have done, but could not, exactly fulfilling even the rigorous exaction of all Gods Commandements.

2. The *Punishment of sinne* he tooke away likewise by suffering and overcoming that which we must have suffered, but could not overcome, even the full viols of Gods wrath, and the weight of his hand, the heavie weight of his heavie wrath, which was due to us for our offences: for he tooke not on him *our nature* only, but the *infirmities of our nature*: hee that was *rich* became *poore* for our sakes, that we which were *poore* might be made *rich*: hee that was *cloathed with majestie* as with a garment, became *naked*, that we might be decked with the *robes of his righteousness*: he that was *annointed with the oile of gladnesse above his fellowes*, *wept*; that all teares might be wiped from our eyes: he whose throne was in the Heavens, wandred and *had not whereon to rest his head*, that he might lead us, who had lost our selves in the Labyrinth of sinne, to eternall rest, and fix us like starres in the Firmament.

E

Do

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Doe you believe in him for these things (as he once said to *Nathaniel*) follow me a little with your attention, and you shall see greater things then these : For he tooke upon him the chastisements of our finnes, and bare the burden of our iniquities : he was *accused*, that wee might be *acquitted* ; he was *condemned*, that wee might be *condoned* ; he was *accursed*, that wee might be *acquitted* ; he was *hanged* upon the *Crosse* and accounted a sinner, that our finnes might be crossed out of the booke of accounts, and we might be accounted holy and righteous, and wholly righteous. *Who now shall lay any thing to the charge of Gods elect ?* Take a view of all the enemies, they were three, like the three sonnes, all terrible Gyants, terrible to all the sonnes of *Adam*, *Sinne*, *Death*, and *Hell*. *If the Lord had not beene on our side, may we now say, if the Lord had not beene on our side, they had swallowed us up quicke :* But thanks be to God in *Christ Iesus*, the net is broken, and we are escaped, and behold, they are dead that sought our lives.

The Divell, like a *Serpent in the Garden*, stirred *Adam* to sinne; and *Sinne*, like a *Serpent in the Wildernesse*, stung *Israel* to death : but our Saviour hath overcome them all: he tamed the Serpent in the wildernesse, that tempted *Adam* in the Garden to sinne : and he tooke out the sting of sinne, the Serpent of the Desert, by the desert of his suffering : for sinne was the Serpent, and the sting of sin was death, and death he

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he vanquished in the grave, even in his owne denne, even on his owne dunghill. So that if death should now reason that he hath us still in captivitie, because he hath us still in keeping, we may say as *Tully* once to *Atticus*, *O mors, ubi est acumen tuum?* or rather as *S. Paul* prompteth us, *O death, where is thy sting? o grave, where is thy victorie?*

And thus was *Christ* the *Lambe slaine*, the price paid, the propitiatory sacrifice for his chosen: and this was his *passive obedience*, whereby he suffered and overcame that which we should have suffered, but could not have overcome, satisfying even the rigorous exaction of Gods exact justice: and these are both the parts of the payment, which he tendred up to God in our behalfe and for our behoofe: by which he hath not only freed us from our naturall misery, which was the first part of Salvation, and hath beene shewed hitherto, but hath also filled us with all good things, which, as the former, consists in two things, *Holinesse*, and *Happinesse*.

Both which *Christ* hath furnished us withall, out of the rich storehouse of his merits; for what he did he did for us, and we are righteous in his righteousness; and what he merited, for us he merited; and we are victorious in his victorie: in a word, he hath cloathed us with an undefiled immaculate **robe of righteousness*, and crowned us with an *immortall* † crown of

E 2

glory

** a warfare.
† a victory.*

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glory : even an incorruptible crowne of inconceivable glory : with righteousness irreprehensible, with glory incomprehensible.

And if any man doubt yet of the sufficiency of his satisfaction, weighing the heinousness of our transgression : let that man consider but who it was that did these things, and what the things were that he did and suffered, and then I hope he shall be sufficiently satisfied. It was the *Lord of glory* that *emptied himselfe into the forme of a servant*, it was the *Lord of life*, that *shed his precious blood* for us : he *humbled himself* to be a man, yea a servant, of whom it was every way true, if ever it were true, * *there is one servant only which is master of the house* : yea, not a man, a worme and no man : he *humbled himselfe to the death, the death of the crosse*, the most ignominious, and ignoble death of all other : he descended out of the bosome of blessedness, into the bottome of baseness : and therefore needes must his passion be very meritorious, whose person was so magnificent : his desert must needs be great, whose descent was so glorious.

Neither need any man doubt of Gods acceptance : for beside that which hath beene said, that what he did, and what he suffered, it was for us, because he was man : he tooke not the nature of Angels upon him, but of man ; and it was sufficient, because hee was God, which adds infinite value to both : beside this, I say,

* eis est dicitur
Tunc dicitur o dicitur
et dicitur.

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I say, who could be so fit to reconcile man to God, as he who was both God and man? Man, *quia solus Deus sentire*; God, *quia solus homo sperare non potuit mortem quam pro nobis obire debuit*; yea, and it was the counsell of the Lord, that this should be the meanes to bring this to passe, and therefore hee laid his wrath upon him, which otherwise had bene injustice: his wrath, I say, so heavily upon him, that it wrung out strange words, *My God, my God, why hast thou forsaken me?* and therefore, he that accounted him a sinner for our sakes, must needs accept of the sacrifice that he offer'd for our sins.

Now when I review all that I have said for his sufficiency, me thinks I need not have gone further off my text, for demonstration of this truth; for *Paul* saith, he determined to know nothing but *Christ Iesus*, and him crucified: therefore he is *Christ*, and *Iesus*, and crucified, therefore he is an allsufficient Saviour: for these three, like the three termes of a Syllogisme, draw in a demonstrative Conclusion: like the three tongues that were written upon the Crosse, Greeke, Latine, Hebrew, to witnesse *Christ* to be the King of the *Jewes*, doe each of them in his severall Idiom avouch this singular Axiom, that *Christ* is an allsufficient Saviour: and a threefold cord is not easily broken.

He was that *Christ*, which was annointed and appointed of God, for that purpose; and therefore, filled and furnished with all graces

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* *ἡλίου.*

fit for the accomplishment. According to the smell of thine Ointments, thy Name is an Ointment powred forth, therefore the virgins love thee, saith the Spouse in the Canticles. His name is * the Anointed, and in him many graces concurred to make a full performance; as in a precious ointment, many spices concur to make a sweete perfume: Therefore the virgins love thee, the virgins that are pure in heart: hence they fetch Oyle for their Lamps, and therefore they burne in love: virgins love ointment for their beautie, thy Name is an ointment powred forth, therefore the virgins love thee: the wise virgins love thee, because they are wise; and so would the foolish too, but that they are foolish:

* *ὅταν οὐκ ἔσται** *ὅταν οὐκ ἔσται*

2. This Christ was crucified for us: there was the whole box of ointment broken, and powred forth, there all the spices gave their smell, ^a a sweet smelling savour, which ascended into the nostrils of the Lord, and became to him ^b a dutifull smell, in which he is well pleased: And therefore.

* *ἰατρῶν.*

3. He must needs be Iesus, whether you derive the name from the Greeke, as some have done, ^c to heale, more finely then fitly, and yet, more fit then finely: for he hath healed all our infirmities, by the merit of his blood, and the anointing of his Spirit: or from the Hebrew, as it is most truly, for he hath saved us from our finnes, from all our finnes, and therefore is a true

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I need not heape up any more, yet it will not be amisse to let you heare the voice of the Scripture, where, to omit the common consent of the whole frame and phrase of the booke, and the murmure of every letter, which all of them proclaime this truth: and beside those words of note, which note thus much every where, as, ^a *Grace by Christ did overflow and superabound,* and ^c *the riches of grace,* ^e *the exceeding great love of Christ,* and ^g *the breadth, and the length, and the height, and the depth of love.* A man would thinke that Paul had spent all his Arts, all his Rhetorick, in Pleonasmes, and Hyperbolies: his Geometry, in taking the height of his desert, and could not attaine it. And indeed, they are words of wonder, wondrous words, or rather, as he sayes, ^f *wonders,* not ^{*} *words,* to expresse his absolute perfection: to omit all these, I say, I will content my selfe with two or three witnesses to ratifie it, which shall be past exception.

John 1. 29. Behold the Lamb of God, which taketh away the sinne of the world, saith Iohn Baptist of Christ. Will you believe the Lords Messenger, Behold the Lamb, what shall we behold in a Lamb? Behold the Lamb of God, that taketh a-

4 ἡ χάρις διὰ
 χάριτος ὑψ-
 οῦσθαι θέλουσιν,
 ὑπερτάσσασθαι.
 * ὅταν τῷ τοῦ
 χαρίθ.
 ἡ ἀγαπήνῃ
 ὑπερτάσσασθαι
 τῷ Χριστῷ.
 * τὸ πλεονέ-
 χημα, καὶ
 βλάβη, καὶ
 ὑπό τῆς
 ἀγαπῆς.
 † δαίματα.
 ῥήματα.

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way the finnes of the World, *Iohn 19. 30. It is finished,* (saith *Christ Iesus* himselfe) *It,* what? the Redemption of mankind: what of the Redemption? *It is finished:* will you believe the Lord and Master? Let no man think to thrust his Sickle into another mans harvest, for it is finished. *Matth. 3. last. This is my welbeloved sonne, in whom I am well pleased,* saith God the Father: This, which? even *Christ Iesus:* what of *Christ?* *This is my welbeloved sonne, in whom I am well pleased:* will you believe the Lord and Maker? Let no man feare any after reckoning, the Lord will looke for no more, he will take no more, for he is already pleased, for in his welbeloved sonne, he is well pleased.

I thinke there's no man can slight the credit of these witnesses: for *Iohn*, * hee said no more then he saw: and *Christ*, † he affirmed no more then he performed: and *God*, * spoke that which he received, his acquittance could be no larger then his acceptance: and therefore needs must all these make it irrefragable.

Neither was their witness a perfunctory testimoniall, but a peremptory prooffe of his sufficiency: for *Iohn* was nothing but a voice, and † the voice of a cryer, and yet this is all that he said with such earnest contention, and *God* said it, not in a silent manner, whispering, not in a secret place, but it was a * voice from Heaven: and *Christ* said it not in his ordinary speech, but when he was upon the Crosse, then he said a

great

* αἰσχροῦ με-
μαρτυρεῖται,
† αἰσχροῦ
ἐπειθεῖ,
* αἰσχροῦ
ἐρεκεῖται.

† φωνὴ βοῶντος.

* φωνὴ ἐκ τοῦ
οὐρανοῦ.

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† great voice, as S. Matthew and S. Marke note: then he said it with his last breath, and seald it with his dearest blood. And therefore I hope that this will suffice to have spoken of his sufficiencie.

I come now to the second point, *That Faith is sufficient to make him our Saviour*: which I will handle according to my former order, but exceeding briefly. 1. What faith is, viz. out of the true sence of our own misery by nature, and sweet apprehension of Gods mercy offered, an humble denyall of our selves, and all creatures, and confident relying on the mercy of the Lord in *Christ Iesus*: This may serve for a weake delineation of that worthy grace, framed according to the proportion of my former principles.

And that this is sufficient, needs no more proof, but to point at that which ye have heard already: for seeing our Salvation must be wrought by another, and he that wrought it is *Christ*, what can be further requisite, then that *Christ* and his merits be made ours, which can be done by faith only: beside which, there can be no other affection betweene God and man: for the Spirit of God is the bond that unites and knits us to *Christ* by faith: and faith is the hand that receives the treasure of *Christs* merits, that enrich us: and *Christ* is all our riches: for being once transplanted out of the old *Adam*, and ingrafted into the new, which is *Christ*, and made one with him, the Lord cannot chuse but repute us righteous, through the imputation of his righteousness.

F

Hence

SER. 2.

† 9th m-
1st m.

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Hence it is, that all our finnes are remitted and blotted out of the booke of remembrance, and our selves re-admitted into his favour, and into his family : hence it is, that we are adopted to be his sonnes, and adorned with his sonnes holinesse : hence it is, that the curse of our finnes is taken away, and we have peace with God and all his creatures, the Angels pitch their Tents about us, and the stones of the field are in league with us : for it is written, *He hath given his Angels charge over us, to preserve us in all our wayes, least at any time we should hurt our foot against a stone:* hence it is, that *the old man, with the lusts of the same, dye in us, and decay, and the new man is renewed daily.*

As soone as we begin to believe in the Lord *Ie-
sus*, the scales fall from our eyes, that we can not only read in the book of the Scripture, the will of God, which before, was a booke closed, a booke sealed up to us, but also lift up our eyes to Heaven, and looke into the volumes of eternitie, and read our names written in the booke of life : The shackles also fall from our feet, and we being enlarged, are enabled, not only to walk in the Lords Statutes, but also, *to run the way of his Commandements.*

And though we groane under the burden of our finnes, so long as we live here cloathed with this body of death; yet we are freed from the bondage of them, and still grow on to perfection : which then wee shall attaine, when we shall bee translated into the Heavens: where we shall receive the end of our faith, even the salvation of our souls, through

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through his mercy, who hath so dearly bought us, and brought us thither : where we shall enjoy the blessed presence of God, *in whose presence, there is fulnesse of joy, and pleasure for evermore.*

Blessed are the people that are in such a case, in such a place, yea, blessed are the people whose God is the Lord. But all this is made ours by faith only, which entitles us to the merits of *Christ*, who purchased it for us : therefore faith is sufficient. I should now justify this by Scripture, but to say truth, this truth and this Text, is the only scope of the Scripture, the theme of Theologie, the pith of all piety : and therefore because it deserves some better observation, I will deferre it to some better opportunity.

Miry Tã Qũ Nã.

F 2

I Cor.



1 Corinth. 2. 2.

For I determined to know nothing among you, but Christ Jesus, and him Crucified.



When I first tooke this place in hand, I thought to have finished it out of hand, the same time I began: but it fared with me, as it did with *Simonides*, who, the more time they gave him to assoyle the question, what God was, the more he craved. And what marvaile, since *Christ* is the argument we have in hand? They talk of a fabulous purse of *Fortunatus*, I thinke few are so credulous to believe it; but this we may and must believe, for the Spirit of truth avouches it, that *in Christ* are hid all the treasures of wisdom and knowledge: and who is so impious, as once to call it into question? We read in the

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the golden Legend of Poets, of a fruitfull tree, of which he sayes,

-- *Vno avulso non deficit alter* *Aureus--*

and something like, in *Alcinous's* Garden: but *Christ* is the tree of life, in the midst of the Paradise of God, whose fruits are of twelve sorts, according to the seasons of the year, and according to the families of the house of *Israel*, whose leaves also were for the healing of the Nations: how much more golden then that one, fruitfull then those other? We are beholding to *Polydore Virgil* and ancient Histories, that call our *England*, *Puteus inexhaustus*, for the store of commodities: but *Christ* is a fountaine, better then that Well of *Jacob*, a Fountaine, of whose water whosoever drinketh, shall never thirst againe: For, he is a fountaine of living water, springing up to everlasting life. What doe I speake of Fables? They say it's true of the Oyle at *Rhemes*, that though it be continually spent in the inauguration of their Kings of *France*, yet it never wasteth; and this they attribute of the crosse to the blessing: I am sure, it is true of the Oyle in the Cruse of the Widow of *Sarepta*, that it fed her house, and failed not: though they be false and foolish which would father that miracle upon the Crosse too, which they find in the sticks that she gathered, which they say lay a crosse, as well it may be, as *Helena* found her crosse: and as true, I am sure it is, that *Christ* crucified is the pot of *Mannah*, the Cruse of Oyle, a bottomlesse Ocean of all comfort to the faithfull: he is rivers of oyle,

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* *cap. ult.*
nov. titi.
28. 1577.
*† *mag. ut ap.**
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and his steps drop fatnesse: for this cause received the Spirit without measure, and *was annointed with the oyle of gladnesse above his fellowes*: and in him God is, as he calls himselfe, I am, because in him hee is all good, that the heart of the godly can wish or want: he is that *benedictum medicamentum*, * *that annointing medicine*, the only † *all-healing medicine* against all diseases, the only *miraculum*, against all danger. To conclude, as *Demosthenes* said of Pronunciation, that it was *primum, secundum, tertium*, in all Rhetorick: so may I say of Salvation, it is *primum, secundum, tertium*, in all Divinitie, and in it, *Christ is all in all*.

And thus I see I have taken up my speech where I let it fall the last time: for if you remember, when I ended I said a great word, *That faith in Christ crucified, was the theme of all Theologie, the scope of all the Scripture*; which now that I may *liberare fidem*, I must endeavour to make good.

I feare not that you should thinke I make *quidlibet ex quolibet*, as Alchymists they say can fetch oyle out of flint, and as the Papists say, the Scripture is a nose of wax, and make it so, when they conclude the *Popes supremacie* out of *Peters walking on the waters*: for I see my Text will warrant me in what I have said: for if *Paul would preach nothing but Christ Iesus, and him Crucified*, and yet was to preach *all that was necessarie to salvation*, then questionlesse he judged *Christ crucified* to bee the summe of all: beside this evidence that convinced me, necessity compelled me to take this course:
 for

for when I sought for witnesses of that I had delivered in the Scripture, the whole booke of God offered it selfe : and therefore in such copious plentie, I deemed this the most compendious path, to prove that in generall, which otherwise would have proved infinite, if I had once minced it into the particulars.

Having thus scoured the way, I come now to enter upon the point, to shew, *that faith in Christ is the summe of Divinitie, the scope of the Scripture* : and first, I will begin with *Divinitie*, because the rule of it being the *Analogie of faith*, will light us in the search of the secrets of the Scripture, and lead us into the native meaning thereof with more facility: and this I will apply to the double consideration of Divinitie, both in the *maine substance*, which was alway the same, and the *mutable circumstances* thereof, which according to divers times had some diversitie.

The maine substance of Divinitie was alway that *Doctrin and Rule* that chalked out the way, in which man was to walk to eternall salvation, and eternall happinesse : which will easily appeare to be summarily comprised in *faith*, if that be true, which is most true, which I have already proved, that it is sufficient to attaine salvation: and the same will shine yet more brightly, if we do but lay downe the severals of the art, for this will be the summe that all will amount to, this will be the Epitome of all, even *Christ Iesus*, who is the *foundation of faith*, and the *fountaine of all obedience*, which

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which are both, and all the parts of Divinitie.

Take these asunder now, and consider them severally: That *Christ* is the foundation of our faith, I will alledge but one place for it: heare what *Paul* saith, *1 Tim. 3. 16. Great is the mysterie of godlines, God manifested in the flesh, justified in the Spirit, seene of Angels, preached of Men, believed in the World, received into glory.* See here the mysterie, the whole mysterie of godlinesse, and that a great mysterie, yea, and without controversie, great is the mystery of godlinesse; and yet this is all, even *Christ Iesus*.

Reason it selfe will subscribe to this Article, and proove it too: for you know, the object of faith is God alone, and by it we are united unto him, and this was the condition of our integritie: our bodies were temples of his blessed Spirit, and the delight of the Lord was in the sonnes of men: but now having provoked him to indignation against us, by our voluntarie transgression, his mind is alienated, and the case is altered: his good Spirit being grieved, is departed from us, and he frowns upon us with an angry countenance: neither can it be otherwise, for he could not love his owne justice, if he did not hate our iniquitie.

We may read our misery in *Adams* story, who after his sinne, when he heard the voice of the Lord walking in the Garden, was afraid, and hid himselfe: And againe, in the children of *Israel*, who hearing the terrible thunders, and seeing the thick flashes of lightning, and the mountaine smoaking, when the Law

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was given at Mount Sinai, in a great fright, came to Moses, and said, *Speake thou unto us, and we will heare, but let not God speake to us, lest we die*: and the reason of this is, because our guiltie conscience suggests no other conceit of God unto us, but as of an angry Judge, who is *cloathed with revenge and terrour, as with a garment, and whose garments are dyed in blood*, as the Prophet elsewhere speaketh.

Moses à uocibus. And these examples teach us, in what need we stand of a *Mediator*, who might treat of peace, and make an *atonement* for us; for otherwise, what faith, what confidence can we have in God, whom sinne hath made our enemy? Now *Christ alone is that Mediator*: for hee by his suffering hath smoothe'd his Fathers brow, having *satisfied his justice*: and beside hath *purchased his Spirit* for us, who teacheth us to *call him Abba Father*; and through *whom we have acesse with boldnesse to the throne of grace*: therefore he is the *foundation of our faith*, which was the first part of Divinitie.

He is (in the second place) the *fountaine of all obedience*: I will content my selfe here also with one place, looke *Phil. 1. 9* *And this I pray* (saith S. Paul) *that your love may abound yet more and more, in all knowledge, and in all judgement*: and in the 11. againe, *that ye may be filld with all the fruits of righteousness, which are by Iesus Christ, to the praise and glory of God*: behold here, love in all knowledge, and that love in abundance, and that abundance yet more and more: behold againe

G

the

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the fruits of righteouſneſſe, and all the fruits, and a fulneſſe of all the fruits, and yet all this, and more, if more may be, by *Jeſus Chriſt*, for he is the *Tree planted by the rivers of water*, of which the *Psalmiſt* ſpeaketh, who is *transplanted* out of the old *Adam*, and *ingrafted* into the new, which is *Chriſt*, he is the tree that *bringeth forth her fruit in her ſeaſon*: for as ſoone as we are in him, ingrafted into his ſtocke, watered with his blood, warmed with his Spirit, who is the *Sunne of righteouſneſſe*, we are enabled to bring forth the fruits of *Righteouſneſſe*.

And well may he challenge this intereſt in all our obedience in a triple right.

1. Becauſe he hath *performed all obedience in his owne perſon*, but in our name, and therefore for us.

2. Becauſe all the *abilitie* we have to performe any thing, is *his gift*, and the worke of his Spirit in our hearts: *For of our ſelves, as of our ſelves, we can do nothing, but it is he that worketh in us both the will and the deed.*

3. Becauſe he *hides the deformities* and waſhes away the *spots* of our actions, for otherwiſe, all our righteouſneſſe is as a *menſtruous cloth*: he perfects all our imperfect performances. Survey but all the parts of obedience, you ſhall find this true. In the obſervation of the Decalogue, it is worth the obſervation, that this is the preface, *I am the Lord thy God, which brought thee out of the land of Egypt, out of the houſe of bondage*: we muſt be let at liberty by *Chriſt*, out of the bondage of *Egypt*, out of the fetters of ſinne and Satan, before we can ſet a
ſtep

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step in the way of Gods Commandements. And for our *prayer*, we need no other Beades, or bed-roll, *Christ* is the only Pearle of price in them : it is his Spirit that kindles the fire of our zeale, that teaches us how to pray, for we know not how to pray as we ought : and it is himselfe ascending in the flame of our ardent desires, as he did once in *Manoahs* sacrifice, that makes God smell a sweet savour, which otherwise, would stinke in his nostrils, would be an abomination, and turne to sinne. For as *Themistocles* presented himselfe to the King of the *Molossi*, under the protection of his son, and that was *μὲν ἀνδρῶν ἑὸν ἰσχυρὸν*, as *Plutarch* observes: so unlesse we come to God, in the name of his sonne, there is little hope of speeding: unlesse *Iacob* come in the garments of his elder brother *Esaue*, there is small likelihood of a blessing; and so unlesse we come cloathed with the Robes of *Christ* our elder brother: but if we do, behold it is *μὲν ἀνδρῶν ἑὸν ἰσχυρὸν*, yea, the Lord will blesse us, as *Isaac* said, and we shall be blessed: The Sacrament receiving, is the last act of our obedience, which without *Christ* are but cold and dead carcases of Lions, unprofitable.

In a word therefore, *Christ* alone is he that adds value, and vertue to our weake faith; beautie, to our stained obedience: being the very foundation of our faith, and the fountaine of our obedience: as I have shewed of each of them severally taken, and will endeavour to the doe same of both joyntly considered.

If you looke for the proper place of faith in

G. 2

Christ

Christ Crucified,

Christ, in the *bodie of Divinitie*, you shall find it seated in the very center, where it stands in a double relation, of that which goes before, and that which followes after.

That which goes before, is the former part of the *Rule of Faith*, which all mooves to it : that which followes after it, is the *Rule of life*, and is all mooved from it, and all the lines of either meet in it.

As it represents a *Center*, it is the *heart of Divinitie*. For, as in the naturall generation, the heart is first articulated, and then the other parts : so in our spirituall regeneration, faith in *Christ* is first formed, before any other graces ; and therefore *Paul* calls the *Galatians*, his *Children*, of whom he travelled in birth, till *Christ* were formed in them : *ἀπεκρίνω ἑαυτὸν ἐκ τῆς κοιλίας τοῦ Χριστοῦ.*

As wee looke upon it in that double relation, (me thinks) upward and downeward, it expressees *Jacobs ladder* which appeared in a vision, by which he saw *Angels ascending*, and *descending*, and *God standing on the top thereof* : for *Christ*, by the consent of all, is that *scala cæli*, by which we ascend to God, and descend to good workes : and *Paul* hath excellently described that comparison in a most sweet gradation, *Rom. 8. 29. Those whom God hath foreknowne, those also he predestinated to be conformable to the image of his sonne ; whom he predestinated, those also he called ; whom he calleth, them he justifieth ; whom he justifieth, those also he glorifieth* : behold a *scala cæli*, a golden chaine, and in it a descent of God

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to man, by the stepps of election and vocation, and an ascent of man to God, by the staires of justification and sanctification, to the highest state of glory.

I thinke now that I may conclude this point, *That Faith in Christ is the summe of Divinitie*, considered in the constant truth thereof; for in him it pleased God ἀναπαλαίσσειν ἡμᾶς, to recollect and recapitulate all, even in this sense: in him it pleased God that all fulnesse should dwell, and in him dwells συμπληρῶν, the fulnesse ^{the Divinity}, and it may be ^{the Divinity} too, for the fulnesse of the Divinitie bodily, and the body of Divinitie fully dwell in him.

Let us come yet a little lower, and take this truth in the *Rule of Divinitie*, as it is in a double difference, *before Christ, and after Christ*: before Christ, againe as it was before the Law, or under the Law.

Before the Law, I pray, what was the Religion of Adam? Moses touches it in a word, *The seed of the woman shall breake the head of the Serpent*: see the first prophetic concerning Christ, and that by God himselfe: he that promised him, prophesied of him: for Christ was that Seede of the woman, which brake the head of the Serpent, and therefore was borne of a woman onely, a Virgin that had not knowne a man, the Virgin Mary: and therefore at the very time when hee fulfilled this promise, when hee hung upon the Crosse, he said to his Mother, *woman, behold thy son,*

Gen. 3. 15.

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sonne, (meaning *Iohn*. to whose care he committed her) *woman*, not *mother*, intimating, that he was that seed of the woman, of whom God foretold so long ago, that seed of the woman that brake the head of the Serpent, the counsell of the Divell.

Ioh. 8. 56.

Goe now to *Abraham*, what was the Religion of *Abraham* and his familie? the Lord himselfe hath left it recorded, *Abraham saw my day and rejoyced*: this then was *Abrahams* joy, and *Abrahams* Religion, even the expectation of the promised seed, which was the soule of the covenant that God made with him, the seale whereof was *Circumcision*, an image of his bloodshed: and therefore *Isaac* the sonne of promise, if he had not beene called *Isaac* the sonne of laughter, because *Sarah* laughed in the Tent doore, when she heard the newes of a sonne, saying, *Shall I that am barren beare a sonne in mine old age?* he might have beene called *Isaac* the sonne of laughter, because *Abraham* saw his day, who was indeed the sonne of promise, and rejoyced.

Gen. 21. 3
6.

For *Isaac* was not that promised seed, of which God said, *in thy seed shall all the Nations of the earth be blessed*: for by the same reason should many more be that seed, even all, that proceeded out of the loines of *Abraham* in the line of *Isaac*, which were like the stars of the Heaven in number: but God said, *not in thy seeds, as of many*, saith *S. Paul*, *but of thy seed, as of one, which was Christ*, in thy seed, in this thy seed, shall all the Nations of the earth be blessed.

For *Isaac* was but a type of that seed, and represented

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ferred him in many resemblances: *Isaac* was borne of *Sarah* a barren woman, and past beareing: *Iesus* was borne of *Mary* an unspotted virgin, springing like a branch out of a drie land, as *Esay* speakes, like a stone hewen out of a rocke without hands, as *Daniel* saies: *Isaac* bare the wood which should have consumed him: *Iesus* bare the wood of the Crosse, on which he was crucified: *Isaac* was bound, *Iesus* was bound, *Isaac* should have beene offered for a sacrifice, *Iesus* was offered a sacrifice for the sinns of the world: *Isaac* on Mount *Moriah*, *Iesus* as some thinke on Mount *Moriah*, from *Isaac* arose the proverbe, in the Mount will the Lord be seene, in *Iesus* it is much more true, for no man hath seene the father at any time, but the sonne, and no man can see the Father, but he to whom the sonne hath revealed him: and in him we see all the love of God, for behold what love the Father hath given us, that he hath sent his only begotten sonne into the world, that who so believeth in him, might not perish but have life everlasting.

Dan 2 45

Many such like types had those times, like perspective Glasses, to conveigh their glimmering light to the only object of happinesse, *Christ Iesus*, as *Jacob*, who got the blessing in his elder brothers garment, and *Ioseph*, who was stripped of his coate, sold by *Judas* motion, stood before *Pharaoh* at thirty yeares old, whose coate dipped in blood turn'd the wrath of his Father from his brethren, even as *Chaiſt* was stripped by the Souldiers, sold by *Judas* treason, stood before God in his office
about

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about thirty yeares old, and in whose blood we being dipped, are delivered from the wrath of God the Father.

Can. 1. 17.

From hence then we passe to the *time under the Law*, where we shall finde nothing but *Christ* neither : Indeed, all things then were more *obscurely* delivered, *untill the day came, and the shadowes fled away*, as *Salomon* speakes : even untill *Christ* came, who was the *substance* of those *cereemonies*; and untill the *cereemonies* fled away, which were the *shadowes* of that *substance* : yet were they not destitute of all light.

Take an Emblem of their condition. The children of *Israel* in their journey into the Land of *Canaan*, where guided by the conduct of a *Pillar of cloud by day, and a pillar of fire by night* : their day was something overcast with a cloud, and yet their darknesse was something overcome with a light : they had a day, but not without some eclipse of a cloud; they lived in a night of darknes, yet not without some glimpse of light, for the Lord led them to the heavenly *Canaan* with a pillar of cloud by day, and by night with a pillar of fire.

And perhaps the *Psalmist* may insinuate so much, where he sayes, *Thy word is a Lanthorne to my feet*, for a Lanthorne argues *much darknesse*, and is used in the night only; as for the day, madnesse it were, *splendente sole lucernam accendere*, but againe, it argues *some light*, for otherwise, why was it kindled? Neither is *Peter* farre from this allu-

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2 Pet 1 19

allusion, when he compares the Word of the Prophets, which the *Israelites* enjoyed, to a light shining in a darke place. Agreeable to the first adumbration, there was a day, but with a pillar of cloud, and a pillar of fire, but by night: and here we have a light, but of a Lanthorne, a light shining, but in a darke place: this was then the state of Religion.

Now all the light they had was borrowed from *Christ*, as the starres do theirs from the Sun: and all lead us to *Christ* againe, as little Rivers to the Ocean. See this.

1. In their *Sacraments*, their ordinary Sacraments were *Circumcision* and the *Passover*, answerable to those, we have *Baptisme* and the *Lords Supper*: which both, had reference to the same inward grace, though there were a difference in the outward elements: for what meant the blood, shed in *Circumcision*, and sprinkled on their dooreposts in the *Passover*, but the blood of *Christ*, shed for the remission of sinnes, and sprinkled in our hearts, to purge and cleanse all our iniquities: for *Christ* was the true *Paschall Lambe*, in whom therefore the law of it was fulfilled, *Not a bone of him shall be broken*: and of whom *Iohn* sayes, *Behold the Lambe of God that taketh away the sinnes of the world*. *Christ* is the Lambe slaine from the beginning of the World for that purpose, and the very name of *Passover* notes as much: for in *Christ* it pleased God, when he judges all the World, in mercy to passe over us, and when he passed over all the

Ioh. 1. 29

H World

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World in *justice*, to take his elect in mercy, and make them his children. Yea *Christ* himself therefore when hee had celebrated the Passover with his Disciples, instituted the *Sacrament of his body and blood*, to shew that he was that *truth*, of which the *Lambe* was but a representation. And in that *Passover* we may discern a modell of our *Supper*: they must eat it with *sowre hearbs*, to wit, *repentance* and *mortification*, that they may the better taste the sweet mercy of God, in their delivery from the bondage of sinne and Sathan, shadowed out in the bondage of Egypt: so it is unto us a *Sacrament of our union to Christ our head*: then they were to eate it with sweet unleavened bread, that they might bee taught to take heed of the *sowre leaven of malice*: so is ours to us, a *Sacrament of communion with Saints*, the bodie of *Christ*.

The difference betweene ours and theirs is, that their Sacraments were not without blood, because *Christ* as then had not shed his blood, but ours are, because the truth being come, the type is needlesse.

Againe, what were the *pillar of cloud and fire*, and the *red Sea*, in which they were *baptised*, as *Paul* saith, but that which the Gospell calls the *Baptisme of water and fire*, even the *effusion* of the blood of *Christ*, and the *infusion* of his graces, the *merit* of his passion, and the efficacie of his Spirit in our hearts, to make it ours by application. What was the *water* that *Moses* stilled out of the

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the *Rocke*, by striking it with his *Rod*, when the *Israelites* were like to perish in the wilderness for want of water, but the blood of *Christ* issuing out of all his body in a bloody sweat in the Garden, when the very wrath of God, the *Rod of God* (for the chastisements of our sinnes was upon him) lay heaue upon him, and streaming out of his blessed side, when the *Souldier* pierced it with his speare, I say the blood of *Christ* spilt for our sakes, who otherwise had perished.

And that *Mannah*, that heavenly food, with which they were sustained in the wilderness, what was it, but *Christ*, as *Christ* himselfe expounds it, *Iohn 6.* that he was the bread of life that descended from Heaven: and *Paul* accommodates both of them, *1 Corin. 10.* For they all ate the same spirituall food, and they all drank the same spirituall drink (even the same with us) for* they drank of the spirituall Rock, and that Rocke was *Christ*: *Christ* is the onely Rocke, on which his Church was built: τῆς not πέτρης, not *Peter*, but *Christ*.

* τὸ αὐτὸ
πέτρα καὶ
τὸ αὐτὸ
πέτρινον.
ματῆν.

The *Brazen Serpent*, tell me, what can you see in it, but *Christ*, who was lifted up on the Crosse, as that was lifted up in the Wilderness: and as that saved all that looked to it, from the stinging of the poysonous Serpents, so hath *Christ* saved us from the power of the old Serpent the Divell, and all the power of darknesse: he hath healed all our infirmities, for by his stripes we are cured, and by his wounds we are healed.

You see then, how all their Sacraments, ordi-

H 2 nary

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nary, and extraordinary, receive all their life from *Christ*, and give all their light to him againe.

All the laborious and tedious pedagogy of their *Ceremonies*, was to no other end then this neither: in which this truth was written, as it were in great Letters, that he that ran might read them, because all words of a thing not sensible, but so farre off, could not be halfe so legible.

So the *blood of all the Sacrifices* propitiatory, and gratulatory, of *Bullocks, and Rams, Goats, and Lambs, Sheep, and Dove*, were all but types and copies drawn from *Christ*, and drawing to *Christ*, who was the true sacrifice in which al the other were sanctified, (which otherwise were of no value) and by which Gods justice is satisfied: and they were so many, in such varietie to seale to them his allsufficiencie.

So were all their curious *ablations*, and chargable *oblations* of rost, baked, sod, fyled, to teach our perfect washing by his blood, and perfect nourishment by his body, which suffered the heat of Gods wrath, and so was dressed to our appetite, and sauced with such diversity, that he might take away our satietie.

Sweet was the figure of the two *Goates*, one of which was offered as a *Sacrifice for the sinnes of the people*, and the other (the *Scape Goat* the Scripture calls it) being charged with all their sinnes, *Aaron* laying both his hands upon his head, and confessing the sinnes of the congregation over him, was let goe into the *wilderneße*: both which expresse *Christ* in a double respect, either because *Christ* was slaine that

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Rev. 2. 8.
Rom. 4. 25

that we might escape, or because *Christ* the same was dead and is alive, as the *Revelation* speaks, because he dyed for our sinnes, and rose againe for our justification, as the *Apostle* elsewhere applies it.

Much like another in the *purgation of the Leper*, where two Birds or Sparrows were to be brought the one was to be kild, the other to be let flie, being dipped first in the blood of the former, reserved in a vessell for that purpose, even as *Christ* dyed for us, and wee being dipped in his blood, escape, for by him the nets are broken, and we are escaped.

Yea and all their *holy persons* did but represent unto the people the person of the *Messiah*, all their *Priests*, especially the *High Priest*, they sacrificed, and blessed the people in his name, who was that *Benedictum semen*, in whom all the nations of the earth were to be blessed, even *Iesus Christ*, who is God blessed for ever, and who gave himselfe for us, a pleasing and acceptable sacrifice to his father. And the *High Priest* many wayes, he bare the names of the Tribes of *Israel* on his shoulder, when he appeared before God: so did *Christ* of all his faithfull: he entred into the *Holy of Holies* once a yeare not without blood: so did *Christ* by his owne blood, open the way for us into the highest heavens, and make a passage into *Paradise*, in which we could not keep our selvs, and out of which we were kept, by the flaming sword of a *Cherubim*: upon which the Poets harping, have hatched a pretty Fable, that the *auræa Hesperidum mala*, are kept by the vigilant guard

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of a fierie Dragon, but *Hercules* overcame him: which in sober truth is thus much, that the way to the *Tree of Life* in the Garden of *Eden* is guarded by the glittering blade of a glorious Cherubim, but *Christ* hath removed him.

Lastly, the *Holy places* themselves, were teachers of the same truth, so that if those (the *Priests* I meane) should hold their tongues, these (the stones I say) would cry thus much.

I. The *Tabernacle* was a visible signe of Gods presence among his people, and therefore in it were placed (among many other things) the *Mercy seat*, even *Iesus Christ*, in whom it hath pleased God to have mercy on whom he will have mercy; and the *Table of Shew-bread*, is the same *Christ*, whose body is the true bread, by which we are fed to eternall life, which, as one observes, was *panis propositionis*, in the Law, but is become *panis assumptionis* in the Gospell, even the bread of the Lords Table.

So was the Temple, and therefore they were to offer their Sacrifices at the Temple, and their prayers in or toward the Temple, because all were sanctified and accepted in *Christ*, who was the true Temple, for so he sayes of his body, *destroy this temple, and I will raise it againe in three dayes*: and therefore when *Christ* was come into the world, the true light which enlightneth all men that come into the world, all these shadows vanished at his presence and fled away.

The *Leviticall Ministerie* ceased, as you may see in

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in a sweet allusion which some have observed: When God promised *John Baptist* to *Zachary*, as he was discharging his office in his course, *he was stricken dumbe*, and therefore; when the people expected he should have blessed them, he could not speake, *tacuit Zacharias generaturus vocem*, faith one: this silence proclaimed that that service was at an end: the silence of a Leviticall Priest; made way for the voice of an Evangelicall Preacher, even *John*, who was a *voice preparing the way of the Lord Iesus*, the only High Priest of our salvation.

You have heard that the *Heathen Oracles* ceased at the birth of *Christ*; so did the *Jewish Oracles* too, before his birth, for they had no answer from God by *Vrim* and *Thummim*, all the time of the second Temple, and so you see that the *Jewish Priesthood* ceased too: and at the death of *Christ*, *the vaile of the Temple rent insunder*: *Theophylact* hath a witty conceit, a pretty glosse, that the Temple rent her vaile, hearing of the blasphemies of the *Jewes* uttered against *Christ*, according to the fashion of the *Jewes*, who rent their garments when they heare any blasphemies: but this was the meaning surely, to shew that by the rents of his body the true Temple, the way was opened to all the faithfull into the *Holy of Holies*, the highest Heavens.

And no marvaile it is, that *Christ* upon the crosse should cause all shadowes to vanish: the T (which men make the figure of the Crosse) in the Egyptian mysteries, is an Hieroglyphick of eternall

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eternall life, which (say they) when it comes, shall put an end to our Religion. It may be they had some notion of such a thing from the *Jewes*, or rather it is an after-birth: but this is certaine, that *Christ* lifted up upon the Crosse was in his Meridian exaltation, no marvaile then, if the shadows vanished..

We reade of one that wondred how his Host had furnished his table with so rare variety, his Host answered, that all was but Swines flesh, only the art of the Cooke had made the difference: and I according to my abilitie have discovered, that all the dishes of the old Ceremonies, furnish us with no other thing but *Christ*, only the wisdom of the Lord diversly dressed his sons flesh, in proportion to the times, and palats of his people, in such admirable variety.

Come we now to the last period of times, the *time of the Gospell*, and see the musicall harmony thereof with the former: wherein me thinks, I presage already, that my talke will be more easie: for what meanes the departure of all the Legall shadowes, at the approach of *Christ*; if he were not the substance of all: and therefore the abolition of those is a cleare evidence, that *Christ now is all in all*.

The Doctrine preached every where, is a silver Trumpet of this sacred truth: but that having beene alway the same, my course propounded, permits me not to insist upon it: only this difference it hath, that as it pointed forward before to
Christ

Christ to come, so now it pointeth backward to *Christ* come, in whom it teacheth every man to looke for salvation, and no other: the outward signes that are left are few, but they conspire in the same testimonie with the Doctrine, and the old ceremonies, sealing the same thing, but with more simplicity, and with more significancie.

The *water of Baptisme* hath a futable Analogie with the blood of *Christ*, by which we are purged from our spirituall uncleannesse of sinne, as we are purged by water from all corporall uncleannesse. In the *Lords Supper* we have bread and wine, meat and drinke perfect nourishment: bread the staffe of mans life, and wine that maketh glad the heart of man, the best *elements* to expresse the best *aliments*: which how fully doe they set forth *Christ* Crucified: the Bread is broken, so was his body broken; the Wine is powred forth, so was his blood powred forth upon the Crosse, for the remission of sinnes, to all those that come to him with an hunger and thirst after his righteousness, and feed on him by a lively faith.

The signification is so emphaticall, that I may say of those that are partakers of this, as *Paul* said of the *Galatians*, who had heard him preach *Christ* crucified, * *before whose eyes Christ crucified was set forth*, I may say it of all such, except they bee foolish *Galatians*, and except they bee bewitched.

And thus I conclude this point, That *Christ Crucified, is the Summe of all Divinitie, the substance*

* *For the*
of the
revelation
of the
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of the

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stance of all ceremonies, the soule of all Sacraments, the Kernell, and Key of all knowledge, the Center, and circumference of all Divine wisdom.

I had thought to have gone a little further, as *Christ* in the Gospell, beyond *Emaus*, but the importunity of the time, which will take no denyall, forces me to turn in here against my will.

2 COR.



1 Corinth. 2. 2.

For I determined to know nothing among you, but Christ Jesus, and him Crucified.



Soften as I reade these words, mee thinks I conceit, how some Phari-
saicall Doctor might step up from
among the Senate of the *Corinthi-
ans*, accusing Saint Paul *lese Maje-
statis*, as though he had spoken *trea-
son* against the Scriptures: even as their Predecef-
sors accused *Christ* his Master of *Blasphemy*, when
he said, He was the Sonne of God, and when he
said to the sick of the Palsey, *Thy sinnes are forgiven
thee, arise, take up thy Bed and walke*. And as the
Athenians once, * *What babler is this*, that is so la-
vish of his assertions? And what? Is *Christ* the
summe of all Divinitie? Is the *knowledge of Christ*

* *νεβελ
εσπευ-
ον*

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Crucified alone sufficient? *καλῶς ὁ λόγος* & 379, *this is an hard saying indeed, this is short worke.* But what shall then become of that goodly frame of the Scripture, with the monuments of Antiquity, treasures of Poësie, Oracles of Prophecy? *Ergo ibit in ignes?* Yes *Paul*, go and take those Tables of stone, and in a fit of zeale (forsooth) dash them in peeces, or scrape out those divine characters ingraven therein by the finger of God himselfe: Nay, goe ransack the Arke it selfe, with sacrilegious piety, not only looke into it, as the men of *Bethshemes* did, or touch it, as *Vzzah*, but ransack the Arke it selfe, and sacrifice those sacred volumes to the devouring flames, as the *Jewish Princes* served *Ieremies* Role: go breake those golden Pens of all the Prophets and Apostles, which have dared to speake any thing, but that: I, and digg them out of their graves againe, and burn their bones for Hereticks, as the Papists did the bones of *Bucer* and *Fagius*, in *Cambridge*, in the dayes of *Queene Mary*: or else, (after a new kinde of persecution, for so *Christ* seemes to account it) erect them new Sepulchers, and adore them, as the *Pharisees* did in *Christ's* time. If *Christ* be sufficient, then why doe you not make an *Index expurgatorius* for the Bible, (as the *Jesuites* have done already for the Fathers) and spung outall but *Christ crucified*, for that is sufficient? whereas the Scripture sayes † *all Scripture is inspired of God, profitable, &c.* and *Christ* himself sayes, *that he came to fulfill, not to disanull the Scripture.*

You heare what the curious Rabbins may object

† *πάντα
γραφήν
ἐκ θεοῦ
ἐκτείνανται*

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ject, I dare not undertake to relate what answer the Apostle might make them, lest I should sinke under the gravitie of so great a person; you may presume it was divine, *sed nostro non referenda sono.* But yet because it concerns the Text I have in hand very nearely, I will endeavour in that respect to give satisfaction.

Every word of God is pure, like Gold tryed in the fire seven times, and what was said of the Orator, that the addition or detraction of a word would marre the grace or clyp the meaning of their sentence, is most true in Gods word: and therefore we read this just and severe sanction of his Books authority, *he that adds to this booke, God shall adde to him all the plagues that are written in this booke; hee that detracts any thing, his name shall be razed out of the book of life:* and what was said in another case, is most true in this, not an *εἰς ἓν*, nor a *μία λέξις*, not the least letter, nor the least tittle thereof shall passe, because not so much as one of them is idle, or superfluous. And for profit, the very leaves thereof are for the healing of the nations; and the fruit, is the fruit of the tree of life; the leaves are physicke, and the fruit is meate; the fruit is preservative, and the leaves are restorative; the leaves are health, the fruit is immortality: for this book is not for sight, but for meat, as appears by *Iohn*, who ate the booke that the Angell gave him, beside that, it is sweeter then the hony and the hony combe, as *David*, that hath tasted, hath testified. How then? this resolution of *S. Paul* doth not abolish the Scripture, but

REV. 22. 18
19.

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establish it : for *Christ crucified and faith in him, is the summe and scope of all the Scripture.*

And thus you see, I have overtaken, or rather, met with the same point, and in the same place where I left it the last time : for, as you may remember, after I had treated of the sufficiency of faith in *Christ*, I propounded consequently, that it was the *summe of Divinitie*, and the *scope of the Scripture* : that it was the summe of Divinitie, as I could, I then evinced, by casting up the reckoning of both the parts thereof, faith, and obedience, which amounted to no more but this : for wee found that *Christ* was the *foundation* of faith, and the *fountain* of obedience, the *Jacobs Ladder*, of ascent and descent, *descent* of God to man, *ascent* of man to God : and as the *Spouse* speaks in the *Canticles*, he is *Sigillum cordis*, & *Sigillum brachii*, for he is the stampe of faith in the heart, that is *Sigillum cordis*, and he is the stampe of good works in the hand, that is *Sigillum brachii* : in the hands * the following character, but in the heart the † leading character, for he is both *Sigillum cordis* and *Sigillum brachii*, as the *Spouse* speaks in the *Canticles*. Thus is *Christ* the summe of Divinitie.

It remaines now then that we should cleare the other, that he is the *Scope of all the Scripture* : which I will do first in generall, and so leade you on into the particulars. In generall, this may be demonstrated, by that which hath been before delivered : for if faith in *Christ* be the Epitome of the Rule of Divinitie, then needs must it be so likewise of the Scri-

* ἐκ τῆς

πρὸς.

† ἀπὸ τῆς

πρὸς.

Scripture that contains that Rule : and that in a double respect.

1. As the *immutable substance* of the Rule is considered, the substance was alway that which leads man to eternall Salvation, which is by *Christ Iesus* only : and this is the maine scope of the Scripture in generall.

For all the sonnes of *Adam* being guilty of high treason against the most High: the *hand writing of the Law* inditeing us : *Heaven and earth* witnessing against us : the *Grand jurie of the blessed Angels* finding us guiltie : our *owne consciences* answering guilty ; what remaines, but to heare the terrible sentence of condemnation pronounced against us, by the mouth of the most just Judge, the Lord Almightye ? Yet the *mercy of the Lord* was such, that when the Law had cast us, the Lord called us to pardon. And as the Clergie of our Land is privileged in many cases to have their booke: so was it his pleasure, to give his *sonnes* *his inheritance*, his peculiar, their booke, that by their booke they may be saved, and this booke is the booke of the Scripture.

The Scripture againe is the *Letter of the Almightye* to the sonnes of men (as one calls it) indited by God himselfe, and the *Angell of his great counsell Christ Iesus* (for so *Esay* styles him) together with his *Spirit*, penned by his principall Secretaries the *holy Prophets and Apostles*, and sealed with the blood of the Lamb: let me goe a little further, they are the *Litera laureata*, the *Superscription* is, *To the faithfull*

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faithfull, the *Salutation* is *Salutem in Christo*: The *Argument* is nothing but a Proclamation of a generall pardon in his name to all penitent and believing sinners.

This is the Summe of the Scriptures in generall, and this is the first demonstration that *Christ* is the summe thereof: because Divinitie and it, like two twiines, keepe pace with a mutuall correspondency, like two parallels, runne on in equall extent, beginning and ending both together, and the summe of the one is the summe of the other, and the summe of both is eternall happines, which is to bee looked for, and can bee found in *Christ* alone.

2. This is the first proportion we find between them: the second offers it selfe to your consideration, as the Scripture may be accommodated to the *mutable circumstances* of the Rule, according to the difference of time before and after *Christ*.

The Lord made in the beginning *duo magna Luminaria*, the great to rule the day, and the lesse to rule the night, the Sunne and the Moone. Much like to this, there be two portions of the light which God hath revealed, concerning our salvation, given to guide two times: the *old Testament*, the lesser light, like the Moone, to rule the night of ignorance, when the Doctrine of the Messiah was more obscurely delivered: the *New*, the greater light, like the Sun, to rule the day of knowledge, which the faithfull have enjoyed, ever since *Christ* the Sonne of righteousness appeared. When it was night there

there must needs be many *Ceremonies*, like many shadowes, and many humours, by reason of the feeble light and heat the influence of the Moone afforded, which the vertue of the Sun hath since dried up or driven away.

Or, the *Old Testament* is like the *light created the first day*, which though it wanted that glorious and resplendent lustre, yet it separated betweene night and day, *Goshen* and *Egypt*, the beloved City and the Gentiles: and the porportion holds of a day to a thousand yeares, *for a thousand yeares is as but a day in thy sight*, saith the *Psalmist*: and so as the Sunne was set in his Tabernacle the fourth day of the world; so the Sunne of righteousness came in the 4000. yeare of the World, in the Tabernacle of his flesh, *to fulfill all righteousness*. And perhaps the 19. *Psalm* may have some relation to this comparison: for there the Sunne is described, *tanquam Sponsus*, as *Christ* is described, *tanquam Sponsus Ecclesie*: and the Prophet slides there from the Sunne, it may be because of this Analogie, to the Elogies of the Scripture.

Now both these were the *same light*, for the Moone receives hers from the Sunne, and the light of the Sunne is but the conglobation of the first light: Even as both the Testaments teach but one *Christ*, for he only dyed for us, and therefore they are both his Testaments.

The *Old Testament* contains him in the Hieroglyphicks of Sacrifices, and Types, and Ceremonies: the *New*, in legible and ordinary characters:

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in the old, he was like the corne in the eare, *in the New*, like the corne shaken out : *in the Old*, like the *Mannah* which was hidden in a pot, for he is that hidden *Mannah*, in the Arke : *in the New*, like the *Shew-bread*, that was set upon the Table : in both of them, the same *Christ*, *heri, hodie & in aeternum idem Christus* : yesterday, *in the Old Testament*, under the time of the Law; to day, *in the New Testament*, under the time of the Gospell : yesterday and to day and for ever the same *Christ*, who is God blessed for ever.

For they both are but one booke, but the booke that was shut before by the comming of the Lamb is opened, for the Lambe opened the booke that we may fetch a resemblance of this Revelation, out of the booke of the Revelation. Compare the Ministers of both the covenants, and we shall see the same : for as it was said once, * *What is Plato or Moses Atticizing?* so we may say now, † *What is Iesus or Moses Evangelizing?* Nay, it is even the same *Moses*, only the vaille is removed, and we see him *revelatâ facie*.

Divines have said as much, that the *Old Testament* is but *Novum involutum*, and the new, but *Vetus revelatum* : as the Stoicks of old said of Rhetorick and Logick, comparing them to *pugnis & palma*, as though the difference were no more but in contraction and explication, obscurity and perspicuitie. This shall serve for the proposition of my second generall Reason : that the Old and New Testament, contain nothing but faith in *Christ Iesus*.

But

* πλάτων
Πλάτων
† Μωσής
ἐὶς τὴν εὐαγγελί-
αν.
† πᾶσι τοῖς
ἐν τῇ ἐκκλησίᾳ
ἐκκαλεσμένοις
ἐν τῇ ἐκκλησίᾳ.

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But these two are the whole Scripture : some have gathered out of those words of Christ, *Matth. 13. 52. Every Scribe learned to the Kingdom of Heaven, is like a certain householder, which brings out of his treasure old and new :* The consequence is but idle, but the conclusion is infallible, that there is no more Scripture, but the old and new Testament.

And thus many God would have for the confirmation of our Faith, that in the mouth of two or three witnesses every word might stand. For though *Origen* do but descant upon those words, when he sayes, *in the mouth of two, that is the old and new Testaments; and in the mouth of three, that is, Prophets, Evangelists, Apostles,* the truth of the word, the word of truth shall stand assured: yet this is most certaine, that the foretelling, and fulfilling of the same thing, I say, the same thing foretold so long before it was fulfilled, and fulfilled so long after it was foretold, makes exceedingly for the supporting of our faith, as being an invincible argument, that this word is the word of the eternall God, before whom all times are present.

The second Testament then, like *Rachel* and *Leah*, build the faith of the elect, like two sisters inseparable companions hold hand in hand : chained faster together then the invincible Armado: for *Malachie* gives his Lampe to *Marke*, as they did in the games at *Athens*, and *Marke* takes it where he leaves it, the end of *Malachie* reaches to the beginning of *Marke* : *Mark* begins, and *Malachie*

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chie ends with *Iohn Baptist*: so are they secretly sodered together, and holding hands (take this by the way) they plucke a Crow with the *Apocrypha*, if I may so speake in so grave an argument.

Upon these premises, that the *old and new Testament* containe nothing but the *doctrin of Faith in Christ, and salvation by Christ*, and yet they two make up the intire body of the Scripture, and this is my inference, that *Faith in Christ is the scope of the Scripture*.

I descend now from the *generall* to the *particular* declaration of this point: And first, *for the old Testament*.

To let goe all their *Types and Ceremonies*, with the whole ancient state of Religion among the *Iewes*, which all had reference to the comming of *Christ* the promised *Messiah*, which make a great part of the argument of the booke of the first covenant, because I touched them the last time: and to let passe whole bookes which have nothing but this, as the booke of *Ruth*, a Grand-mother of *Christ*, and the Booke of the *Canticles*, a sweet *Epithalamie*, or spoufall of *Christ* and his Church, I will divide it for this time into two portions, *Historicall* and *Propheticall*, and make good the point in either of them, and that briefly, because I perceive that my entrance hath exceeded already the scantling of time allotted to this exercise, and because I resolve to end this at this time, that so I may set afresh upon the use of this Doctrine.

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The *Historicall* part of the old *Testament*, beside the historie of life openly propounded, contains the *mysterie of faith* also sweetly couched therein: as will easily appeare, if you doe but consider the *periods* of times, the context and continuation of the storie, with the remarkable examples here and there dispersed.

A man would thinke those many *Genealogies* and many names very harsh and tedious, like craggy mountaines full of stones, but barren of all fruit: but if you will vouchsafe to make but a little inquisition, *υσταλλας*, to digge into the bowels of those mountaines, you shall find a golden vaine, a golden chaine, consisting of many linkes, from the first *Adam* to the *second Adam*, to derive his pedigree and shew his generation, of whom *Esay* sayes, *Who can tell his generation*, for hee is the eternall Word of his Father, and the ancient of dayes.

And I pray tell me, wherefore is there such a curious context of succession from *Adam* to *Noah*, from *Noah* to *Abraham*, from *Abraham* to *David*, from *David* to *Zorubabel*, from *Zorubabel* to *Mary*, but to draw a golden line (as you have seene the golden line in the *Genealogies*) a *via lactea* to lead to *Christ*, in whom all *Genealogies* are ended, and accounted by *Paul* in the same ranke with *Matheologies*, and old wives Fables. And therefore *Matthew* begins his Gospel with this, and calls it *Εισαγωγικον*, a Booke, a Bible, because this is the very Map and Epitome of the whole Bible, as it was in the

old Testament, that he might by this divine art of insinuation, teach the end and use of all that was then written.

The like may be picked out of the very *names there registred*, for though the conceit of the *Cabalists* be fond and vaine, that patch up the names of *Mary* and *Iesus*, by a strange Alchymie of Rapso-dies and Anagrams, out of diverse passages of the Scripture, yet this ought to be of some importance, that religious parents imposed such names to their children, as might be monuments of the Messiah: Master *Broughton* hath observed many, and I spare to reapeate any.

View againe the *Succesſion of Kings, Priests and Prophets*, you shall finde that all those severall currents emptie themselves into *Christ*, as rivers into the Ocean, and Crown him with a triple Crown, for hee is the *King, Priest* and *Prophet* of his Church, of whose comming all the rest were but Harbengers. I say, they three, like the three *Wise-men*, offer *Gold*, and *Myrrhe*, and *Frankincense*, and so make a triple Crowne for *Christ*: and so againe, make a three twined scourge, to whip the usurping Whore out of the *Temple of God*, as *Christ* served the *Trucksters, buyers and sellers, and money changers*.

Thus is the *series* of the storie contracted into *Christ* the summe of all, the same lesson may be read wiitten in great letters (that hee that runnes may read them) in those many illustrious exam-ples, of all those three kinds recorded in Scripture:

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so that if there were not many expresse notes, yet there were many notable impressions, many *visti-
gia omnia te adversum spectantia*, all looking to *Christ*-ward, each of them giving a taste of that which *Christ* performed in all fulnesse.

1 For *Priests*, I need not name any, because they all represented *Christ*, if not in their *personall excellencies*, yet in their *officiall performances*.

2. For *Prophets*, I will name a few, because they were so many: Two ascended into Heaven, *Enoch* before the Law, *Elias* in the Law: thus was *Christ*s ascension, who was *primitia dormientium*, a maine Article of our faith prefigured: Three before *Christ* were raised from the dead, one by *Eliah*, another by *Elisba*, a third, by touching the bones of *Elisba* being dead, revived: even as three were raised in the Gospell, the daughter of *Iairus* in the house, the *Widowes son* in the gate, *Lazarus* stinking in the grave: thus was one of the greatest miracles of our Saviour, and his owne resurrection, who was *primitia dormientium*, prefigured. *Elias* after his wearie persecution by *Ahab*, lying under the Juniper tree, complained, and desired that he might die: so did *Jonas*, when the Sunne beate upon his head, after the *Gourd* was withered, and something more frowardly: thus was the *passion of Christ* prefigured, and the most uncouth exigent thereof: for when the wrath of God the Father, like the rayes of the Sunne, beat upon him, when hee hung upon the Crosse, then was hee brought under the Juniper tree: for the heat of
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the heat of the wrath of God, was hotter than Janiper coales, yet he underwent it for the love of us men, and our salvation *constrained him*, for the fire of love is hotter then the coales of Janiper: *Moses* and *Elias* fasted forty dayes in the Wildernesse, so did *Christ*; who notwithstanding fed five thousand with five loaves, as *Elisba* typically had done before him.

I had intended to have propounded more; but it shall be enough *digitum ad fontes*, as they say, to have set the wheelles of your better meditations a going.

3. Many *Kings* and *Iudges* were types of *Christ*, in the storie, as *Moses* a lawgiver in the Wildernesse, *Iosua* a *Medius* of the true *Medius*, a *Mediator* of the true *Mediator*, a leader of *Israel* into the land of *Canaan*, a *Iosua* of the true *Iosua*, the true *Iesus*; *David* that fought the Lords battailes, and foiled the great *Goliath*, that defied the hoast of *Israel*, *Salomon* the beloved of the Lord, the *Prince of peace*, and otherwise were they but glasses which did not bound the light, but transported the godly to the contemplation of *Christ*.

The accommodation is easie, but I hasten: yet I cannot passe by the type of *Sampson*, it was so lively: for as *Sampson* by his owne death was the death of thousands of *Philistims*, and *David* slew *Goliath* with his owne sword: so *Christ* overcame death, by undergoing death, and brake the head of the Serpent, by suffering him to bruise his heel: for in him the fiction of *Achilles* is no fiction, that
being

being otherwhere impenetrable, his heele was not: for *Christ* was only penetrable in his heele, his *humanitie*, his *Deitie* remaining altogether impassible.

I am ravished with delight in these sacred reliques of antiquitie: yet I must cut off what I thought to have added: and me thinks I heare some wondring, what all this makes to the argument in hand: I answer, as *Tamar* convinced *Judah* by his staffe and his signet, and *Thesus* his *patron*, that made him knowne, were a passport and certificate to his father of his legitimation: so *Christ* is acknowledge to be *Iesus*, to be *Messiah*, by these performances: for these are the tesserae of commerce, the watch word betweene the old and new Testament: the badges of the whole booke, procklaiming to us they doe belong: the joynts and gimmers by which either of them is (as it were) scrued into the other: Mercuriall statues, pointing the way to *Christ*: Starres in storie, like the starre that appeared to the *Wisemen*, guiding them to *Bethlehem*, where it stood still: for all ended in *Christ*, and he is the end of all.

Thus the *Historicall part of the old Testament* is full of Asterisks, and hands, and lines, that draw the intelligent reader to *Christ*. To conclude this point, this is the use of *Genealogies*, to track the way of salvation, by the golden line that leades to *Christ*: and this is the wisdom of wisemen, to follow the conduct of the starre, till we come to him, who is the true morning-star,

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the true Load-starre that guides our wandering feet in our wearie pilgrimage to eternall rest in the heavenly Canaan.

The *Propheticall* part is more plaine by many degrees almost palpable: for there was not any thing almost fulfilled by *Christ*, but it was foretold by the *Prophets*, as there was not any thing foretold by the *Prophets*, which was not fulfilled by *Christ*. See this, 1. In the maine *Articles of the Creed*: he was borne of the Virgin *Mary*, so *Esay*, *Behold a Virgin shall conceive, and beare*: Suffered under *Pilate*; so *Iacob*, *The Scepter shall not depart from Iuda, till Shilo come*: Crucified, *As the Serpent was lifted up in the Wildernesse*: Dead, *The Messiah shall bee slaine*, saith *Daniel*: Buried, *Thou wilt not leave my soule in grave*, said *David* in his person: the third day he rose againe, for it was impossible that the paines of death should hold him, as was signified in *Jonas*, comming out of the *Whales bellie*: He ascended into Heaven, as *Enoch* and *Elias*, types of him had done: Sitteth at the right hand of God the Father, so *David*, the Lord said unto my Lord, *sit thou at my right hand untill I make thine enemies thy footstool*.

2. Because *Christ* crucified more specially makes for our purpose, consider it of his passion in speciall: he was betrayed, *he that eateth bread with me, my familiar in whom I trusted*, saith *David*: sold for thirty pieces of silver: some would have it to answer to the price of the ointment that *Mary* powred upon his feet, because *Indas* murmured: and

Esay 7.14

Gen 49.10

Dan. 9.26

Psa. 110.1

Psal 41.9.

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and so that hee did it, *ut impleretur*, that the bagge might be filled: thus the covetous Traitor should have sold the *annointed of the Lord*, to have gained the ointment, but this was not it: here was the true reason, *ut impleretur*, that the Scripture might be fulfilled, that said so much, *Zach. 11. 12.* So they weighed my price thirty pieces of silver, a goodly price, that I was prized of them: he was Crucified betweene two Thieves, for so saith the Scripture, *with the wicked was he counted.*

3. Nay, even petty things were not omitted: he thirsted, well might he thirst, who was so scorched with the heat, and pressed with the weight of Gods wrath, *that he sweat water and blood*, and therefore well might he say *he thirsted*, *ut impleretur*, that he might quench it, but this was the maine cause, *ut impleretur*, that the Scripture might be fulfilled, *for it was meat and drink for him to doe his fathers will*: they gave him vinegar to drinke, so David: They cast lots for my garments, so said he, *upon my vesture have they cast lots*: his side was peirced with a spear, even that speare was guided by a prophetic: so saith David *who not shall pierce him*: so Zacharie, they shall see him whom they have pierced: I might be infinite: and Matthew alone hath gathered thirty two prophecies, and applied them to him, with this burden or under-song, *ut impleretur quod dictum erat per Prophetas*.

I end this point with that of Peter, *Act. 10. 43.* To him give all the Prophets witnesse, that through his name whosoever believeth in him shall receive remis-

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sion

Psal. 21.
18.
Zac. 12. 10

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sion of finnes : the place is very plaine, and those words of the Prophets are thrise repeated in the third of that booke : for all the *Prophets* are many times *Boanerges*, sonnes of thunder, and then indeed they fetch all from Mount *Sinat*, where there werethunder and lightning and earthquakes when the Law was given : but all these stormes usually end in some calme of consolation : and when they would be *Barnabas*, sons of consolation, they fetch all from Mount *Sion*, the sweet promises of the *Messiah*, and steepe all their words in his blood.

Thus *Christ* is the scope of the *Propheticall* part of the old Testament : I should shew the same in the new also, but it will be needlesse : every letter *ἡ ἀποστολὴ τοῦ Παύλου ἀγιστοῦ*, by the very sound, as the Orator speaks, avouches this truth : The foure *Evang-
gelists*, what are they but the storie of his life and death? Let *Iohn* speake for them all, *These things are written, that ye might believe in Christ Iesus, and believing have everlasting life, through his name* : I will not hunt for comparisons, nor shew what reference they have to the foure *beasts* in *Ezekiel* : but me thinkes all the rest aime at his *humanitie* more principally : *Iohn* only, like the *Eagle*, is quicker eyed, and as though he had some window into his breast, as well as he leaned on his breast, hee peirceth through the vaile of his flesh to his *Divinity*, and draws his pedigree from heaven through eternitie.

And the *Providence of the Lord* is worth observation, that he would have foure to write this storie,

Ioh. 20. 31

rie, all in a most celestially harmony; two of which, the two Apostles *Matthew* and *John* were ocular, and two, the two Evangelists *Mark* and *Luke* auricular witnesses of that which they wrote, that all pretext of doubting might be excluded.

The *Acts* have nothing but the same *Christ* preached among the Gentiles, for he brake downe the wall of separation. And as after the flood, there was a confusion of tongues, to hinder the building of *Babel*: so was there the effusion of the gift of tongues, to further the building of the heavenly *Jerusalem*, that all knees might bow, and all tongues confesse that *Iesus* is the Lord.

All the *Epistles* have no other argument but *salvation by Christ*, as may appeare out of the salutation, *Grace and peace in Christ Iesus*, grace the beginning, and peace the perfection of all happinesse, and both by *Christ Iesus*.

And it is observed, that the very name of *Iesus* is used by *Paul* alone, above five hundred times: and no wonder, for there be in it a thousand treasures, as *Chrysostome* said, yea all the treasures of wisdom and knowledge and comfort, are hid and lockt up in him: The whole *Revelation* what is it but a Com-monorie for the observation of the government of the Church by *Christ*, the King thereof, and the expectation of his glorious comming, as the conclusion of all evidences, *Come Lord Iesus, come quickly*,

Tanquam habeat scriptum tota tabella, veni.

That I may dedicate an *Egyptian Jewell* to the service of the Tabernacle.

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And

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And thus I shut up this part, that *Christ* is the summe of both *Old and New Testament*: in these three differences, as to come in the Old, and in the New as come, and to come againe to judgement.

And me thinks, those two are like the two *Che- rubims*, that shadowed one Mercy-seat, their faces were one toward another, and their wings, but both toward *Christ* the Mercy-seat: like *Ezekiels vision*, where the foure creatures stirred and stood still both together: whose wheels were, as it were, one wheele within another, and *Christ* in all: like the Spies, that returned to *Moses* out of *Canaan*: for as they brought the clusters of Grapes (a map of that good Land) betweene them, so the two Testaments bring nothing but *Christ* betweene them: now *Christ is the true Vine*, as himself sayes, like the *clusters of Grapes*, as the *Spouse* speaks: and his blood is the Wine of the Sacrament, the wine that maketh glad the heart of the faithfull, which was seruzed out of his body upon the Crosse, the *Winepresse of Gods wrath*, where you may behold him excellently, *tanquam uva passa*, *Christ Crucified*.

And therefore *Christ* is like the hinges, upon which the whole frame of time, upon which the *befores valve* of the house of the Sunne, the two Tabernacles, the two gates of Heaven, doe hang and turne themselves.

And now I hope, though this my discourse bee very imperfect, yet it will not bee altogether impertinent or unprofitable: for this one point, that

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faith in Christ crucified is the summ of all the Scripture, well considered, must needs give very much light to the reading of every part thereof: it will be like a key, to unlock the meaning, and so make way to the rich treasure therein, like a clue of thread, to lead us thorow many intricate Labyrinths therof. And this makes me call to mind, what I forgot even now, that the *red thread* that *Rahab* hung out of her window, when *Iericho* was beseiged, was an Embleme of *Christ Crucified*, by whom all the faithfull must be saved from eternall death, as she was then preserved from present destruction: much better then *Leucothea vitta*, or *Ariadnes filum*.

Let me wind up all that hath beene said, *Christ is the summe of all Divinity*: me thinks the *Clypeus fidei*, is like that *Clypeus Phidia*, the *Buckler of faith* like the buckler of *Phidias*, that Historians speake of, I meane the Buckler of *Minerva*, which *Phidias* made: for as in it he had so curiously intrailed his owne name, that it could not be taken out without the dissolution of the whole frame; so hath *Christ* so divinely wrought his *name* in the worke of salvation, the rule of Divinitie, that it cannot be taken out, but that golden chaine, that *series causarum*, will all fall in sunder.

The *Ephesians*, when *Cræsus* beseiged them, chained their City to the Temple of *Diana*, the *Tyrians* theirs, when *Alexander*, to the Statue of *Hercules*: and so all the precepts of Divinitie seem to be chained to the Crosse of *Christ*: he is the *umbilicus*

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bilicus, where all the intrails are knit together, the Center, where all lines meet : and therefore in the *Creed* of twelve Articles, ten of them concern him, and beside the other two of God the Father, and the Holy Ghost, have their dependance on him too, for he hath obtained the Spirit for us, and by him we have acceſſe unto the Father, as I ſhewed before.

And therefore as in the first book we learn, the Croſſe begins the row, as though all the 24. Letters were but Commentaries upon the Croſſe : ſo ſurely, this is the ſumm of all our learning, to learn to know *Chriſt Ieſus* and him Crucified.

Againe, *Chriſt is the Scope of all the Scriptures*, Me thinks, the Scripture is a Ring of Gold, which *Chriſt* hath given his Spouſe the Church, as a token of his love, and himſelfe, like the Diamond in the Ring : the Scripture is the field mentioned in the Goſpell, and *Chriſt like the jewell in the field*, which a wiſe Merchant knowing of, would ſell all he hath to purchaſe : the Scripture the box, and *Chriſt the ointment*, *precioſum opobalſamum in gemmeo myrothecio* : and therefore *Chriſt* is called *λογος* the Word, as though every word founded of *Chriſt*, and all the Word of God were nothing elſe : and *Chriſt* is the Alpha and Omega thereof, as himſelf ſayes, *Alpha and Omega, the beginning and the end*; for all the Letters, without which the Spirit in the Scripture breaths not, for ſo *α* signifies, or Alpha and Omega, the two principall for all the Vowels, without which all the Scripture is but a mute Letter,

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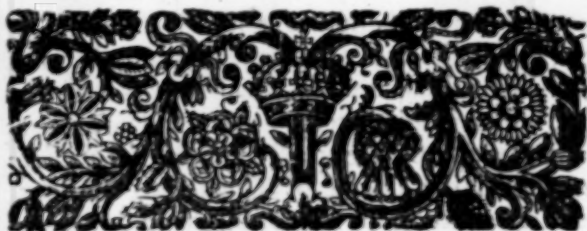
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Letter, a dead Letter, I may say, a *killing Letter*: and for him the Scripture it selfe is called *the Bible*, the booke, because it is the only book, containing this knowledg, which alone is sufficient, and which is only necessary to eternall salvation.

In a word to close up all, the *knowledge of Christ crucified*, is the Theme of Theologie, the Scope of the Scripture, the Pith of all Pietie, as *Paul* excellently layes it downe, *Ephes. 2. 19. For through him we have access by one Spirit to the Father, being no more strangers, and forreiners, but fellow-Citizens with the Saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe cornerstone, in whom all the building fitly framed together, groweth unto an holy Temple in the Lord. &c.* you see the knot that holds all together. And thus much for the explication of this Text.

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For I determined to know nothing among you, but Christ Jesus, and him Crucified.



He handling of the *Word of God*, is a divine kinde of husbandry. And this portion of Scripture is that parcell of holy ground which I began to till long agoe, but have not yet finished: I have hitherto broken up the ground only: it remaines that I should now breake the clods, which might hinder the fruitfulnessse, and cast out the stones, that so at last, I may sowe the blessed seed of exhortation, in hope of a blessed harvest.

Or rather this portion of Scripture is the seed, for so saith *Christ*, the seed is the *Word*, and I have hitherto beat this seed out of the eare onely, and must

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must now winnow and fanne it out of the chaffe, that at the last I may cast it again into the ground of your heart, (for so saith Saint Paul, * *you are the Lords husbandrie*) in hope of a fruitfull increase, from the blessing of the Lord, *the Lord of the harvest*, for Paul may plant, and Apollo may water, but it is the Lord that gives the increase: he that planteth is nothing, and he that watereth is nothing, but the Lord that giveth the increase, for without him, the seedsmen is but *αργαλός*, *semini verbius*, a babler, according to our translation, as the Epicures scoffed at Paul, or *αργαλός* *seminilegnus*, such an one as they that stood in the Corne-markets, and gathered up the Corne that fell beside the Sacks in emptying, as Casaubon observes, that is, a man of no worth, an earthen vessell, as the Apostle calls Ministers elsewhere, and the word will beare it.

* ἡμεῖς
ἐσμὲν γὰρ
ἀργαλοί.
1 Cor. 3. 6
7

I presume the meanest in this place conceives my meaning, yet I will endeavour to speake more plainly, that if there be any seeming riddle, you may plow with my Heifer, as *Sampsons* companions did, and reed the interpretations. I have hitherto given you the explication of these words, and so, as it were, threshed the Corne out of the eare, with the staile of the Spirit: I come now to the application in two parts.

1. For *confutation* of popish errors, and so I will chide away the chaffe out of this floore with the fanne of *Christ*.

2. For *exhortation*, and so I will cast the seed into your eares, and charme it in the phrase of the

M 2

Spouse

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Spouse in the *Canticos*, *Arise o North, and come o South, and blow upon my Garden, that the Spices thereof may flow forth.*

In the Explication I have handled alreadie these three points.

1. That *Christ crucified is a sufficient Saviour.*
2. That *Christ Crucified is the summe of the Scripture.*
3. That *Christ Crucified is the summ of Religion:* Which may stand as so many reasons, to warrant the wisdome and equitie of *Pauls* determination, to know nothing among the *Corinthians*, but *Christ Iesus and him Crucified.*

Now out of these shall be deduced, First, for *Confutation*: out of the first two things.

1. That *Saints are not Saviours*, and therefore not to be *invocated* as *Saviours*.
2. That *Sinners cannot be their owne Saviours*, and therefore, that our *works* on earth, are not *merits* of *Heaven*.

Out of the second, two things.

1. That *the Scripture is most perfect*, and therefore needeth not to be *patched up with Tradition.*
2. That *the Scriptures are perspicuous*, and therefore neede not to be *locked up from the Laitie.*

From the third, two things.

1. How a man may know the true Religion, by *Christ* the corner-stone, the *Lydius lapis*, the Touch-stone of Religion.
2. How a man may unmaske Antichrist, and his counterfeit Religion, by *Christ*, and his.

2. For

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2. For *Exhortation*, out of all jointly.

1. For *Ministers*, what is the true Rule of Preaching, the Art, (and that I may so speak with reverence) the very trick of Preaching, viz. to *Preach Christ, and him crucified.*

2. For all, what should be all our chiefe study, the aime and scope of all our studies, viz. only to know, believe, and love *Christ Crucified.* If any of you think any of these too farre fet, rather haied then drawn out of this Text, when I come to the particulars, I hope to give him a reasonable satisfaction.

And thus I have drawne a Map of the holy Land: or rather as God brought *Moses* to the top of Mount *Nebo*, where he shewed him a sight, a *Synopsis* of the Land of *Canaan*, so have I you: but as it was then, so it is now, and so it will ever be, we must travaile some dayes journies, before we can enter into that good Land: we must winn it, and weare it, we must fight with the enemies of God, before we can fill our selves of the milke and honey, of that Land which flowed with milke and honey.

Thus much I think I may be bold to say in generall, that he that is indifferent, if he thinke advisedly on the matter, will say, that I have taken an indifferent course: I have taken these to try my selfe, but I have refused more which I might have taken; because I would not tire my auditors: I have selected these to exercise my meditations, out of many other which I neglected; that I might

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not

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not exceed the proportion of this exercise : for who sees not that *Antichristianisme* is nothing else but an *opposition in a myserie*, to the myserie of *godlinesse* revealed in *Christ*, either by open oppugning, or secret undermining: or if there be any that cannot see, he may well heare the Proverb, *Who is so blind, as he that will not see*: so that if I had a minde to favour my selfe, I have a faire occasion to make choise of mine enemy, among all the troopes of the Romish Antichrist, and single out the weakest: but I rather follow the direction of the lot that is false into my lap, and set upon him that stands nearest, though he strout wide, and speake boistrous, and looke big with horroure and disdainfulnesse.

I remember, how *David* with a little stone which he found by the brook, branded that proud *Goliath* in the forehead, and foundred the uncircumcised *Philistim*, that defied the Hoast of *Israel*, and the Lord of Hoasts. And *Daniel* makes mention of a stone that was cut out of the mountaine without hands, which brake the glorious image of *Nebuchadnezzar*, whose head was of gold, the armes and breasts of silver, the thighs and legs of brasse, the feet of iron, (a man would think all mettall) and yet that little stone battered it all to peeces. Behold, I stand by the brooke of water, by the book of God, for the *Scripture is the river, that makes glad the City of God*: behold in these christall streames, the stone, the Lord *Christ*, for *Christ is the stone* which the proud builders of *Babel* refused,

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fused, but is become the head of the corner, which the *Master-builder* hath put in *Sion*, an elect and precious stone: me thinks I want nothing but *Dauids* hand, or *Dauids* sling, to check the scornfull Whore with a blow, and spoile the *mysterie* that is written in her forehead: and yet againe me thinks I need not *Dauids* hand, since I have his stone: for his stone is the same, that *Daniels* stone, and *Daniels* stone (like the *Phœnician* ships in *Horner*) is guided by an higher Intelligence, and can doe the feat without hands: and as the stone without hands intimates, according to our interpreters, the Virginitie of *Mary*, out of whom *Christ* was hewen, without the help of man: so *Christ* in my Text, may be taken out without hands, without any great paines of man, to breake the clay feet, the brittle pillars of that brasen-faced Whore, to breake them like a Potters vessell. And though I know the *Fathers* and *Councels*, like *Sauls* Armour, are not needfull for *David* in his combat: yet perhaps it were no hard matter for the happy champion, when he hath foyled his enemy with a stone out of the Scripture, and laid him grovelling in the dust, to set his victorious foot upon his necke, and strike off his head with the edge of the *Fathers*, as it were with his owne sword, in which he gloried.

Perhaps you wonder wher's the point all this while: is that lost? is that forgotten? tis true: but I choose rather to leade you into my further discourse, though with an unseasonable preface, then

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then trouble you with an unseemely repetition of the former: though I might plead the prescription of time, enough to secure me from exception or obloquie: and yet I presume that, with your favourable construction, I have erred indeed, but so as not *prater casam*, no nor *prater causam* neither. I come now to it.

The first point of the Explication was, that *Christ is a sufficient Saviour*: out of it I deduced, 1. *That Saints are no Saviours*, nor therefore to be *invoked as Saviours*: here is no such magneticall and invisable Sympathie, that any man should wonder what necessity tyes these two together: neither is their any such forced deduction, that a man should need to pumpe or cherne to make it come: the dependance is easie, as it is in the links of a chain, draw one, and the rest will follow: as it is in water spilt upon an even table, it is very docible to go which way soever the finger will lead it; so willingly doth this consequent offer it self to your consideration, out of the precedent position. Well then, this is our Theme, for this time, that *Saints are not Saviours*, nor therefore to be *invoked as Saviours*: wherein I purpose first to represent unto your view a light adumbration, a rude draught of it, instead of an exposition of the state of the question, which shall containe (as it were) a *Sciagraphy* of the truth, and a *Sciamaechy* against the fallshood: I shall measure but three paces in this porch, before I bring you into the maine building, the first will be in the *generall Idolatry of the Synagogue of Rome*,

Rome, which offends against *Christ crucified* : the second, in that which is committed *with the Saints in generall* : the last, in that which particularly concerns the *Virgin Mary*.

For the first : It was said of old Rome, that it was † *The Epitome of a Family, or rather of superstitious folly*. But it is more true of new Rome : good Lord ! what a world of trinkets, and trash, and trumperie, is their great *Colossus* stuffed withall ? what *apish imitation*, what *fottish devotion*, what *popish superstition* is among them ? insomuch that a man would doubt, whether he should laugh, or scorne, or abhorre those fardels of folly ; whether hee should laugh at the act, or weep for the actors ; whether he should pity their simplicity, or spit at their sinfulness.

If ever the saying of the *Preacher* were verified in simple truth, *Vanitie of vanities, all is vanitie* : here it is more then true, and that with advantage, by a kind of transcendent supereminency of truth, *Vanitie of vanities, all is vanitie* : or if there be any thing *viler than vanitie*, they shall vie with it for vilenesse : or if there be any thing *lighter then vanitie*, they shall weigh with them in the ballance for lightnesse.

The *Egyptian* blindness was nothing comparable to this ; the *Egyptian* darkness, not halfe so palpable : or if that were more palpable, I am sure, this is more culpable : The *Egyptians* worshipt vile creatures, but yet living creatures, the *Romans* worship stocks and stones, and dead carcases : they

† *Epitome*
the epitome
of the family
of the church
of Rome

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worship Oxen, and Owles, and Rats, and Mice, and Cats, and Crocodiles, and such like vermin: these worship *Indas* his Lanthorne, *Francis* his Cowle, *Beckets* shooes, and *Iosephs* breeches, and a peece of stone that was in the Well where the *Virgin Mary* washed the swadling cloutes of *Christ*, as forry Saints I trow: They sate at the Catadupes of *Nilus*, and their heavy eares were made deafe with his barbarous language, and (as it were) rock asleepe: there fell no dew from Heaven upon their heads, that might wet their locks, that might soften their rocky hearts, and make them bring forth better fruits: no marvail then, if they worship *Nilus*, whose steps dropt to them fatnesse, whose rich inundation filled their Vallies with Corne, and crowned their yeares with gladnesse, so are the words of the *Psalmist*: no marvaile if they worship't *Nilus*, and that cursed vermin, the fruitfull spawne of his too fruitfull wombe: but these men are brought up at the feet of *Gamaliel*: and if they did not prefer the seat of the scorners, they might be preferred to the chaire of *Moses*: they sit in the Temple of God, and heare the silver Trumpet of the everlasting Gospell of God, proclaiming war against such idolatrie from the Lord of Hosts: and yet they heare no more, then the r stocks and stones heare them: the dew of Heaven hath richly falne among them, and yet like *Gideons* fleece, they are dry, when all the Regions about them are wet: their stubborn hearts remaine as hard as the Adamant, to speak with *Iob*, as hard as the neighbor millstone,

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But I pray tell me, what is the summe of their devotions, or, if you will heare me, I will tell you what it is, by my casting a smooth-faced smiling picture, a Saintish stone, a rotten ragg of a nastie Relique, a B in a box, a Crucifixe I meane, a pretty collet *Agnus Dei*, these are the particulars, now lay them altogether, and the Summe amounts to this (if my Arithmetick faile me not) pretty mau- ments, pretty puppets for such wanton babies as they are to play withall, and as we use to promise children fine gay things of nothing : this is the summe of their devotion. Behold, these are thy gods, O thou sonne of the rebellious woman, O thou daughter of *Rome*, thy gods in which thou trustest: this is the precious merchandise that hath drawne all the trafique of the World into thy streets, these are the Apples after which thy soule lusteth.

Pardon me, if these termes seeme something light: the toyes themselves are so ridiculous, that I could not finde in my heart to vouchsafe them any graver speech: but I will make amends, and turn them all away packing: only let me remember what your worthy Bishop *Claudius Taurinensis* said excellently of some of them your *Agnus Deies*, *Pictos adorant, vivos devorant*, I will make bold to English it rudely, *they worrj the living Saints, while they worship the dead*: but *Christ* did not say, *Pinge Agnos suos*, frame thee Lambs that may represent me, but *Pasce agnos meos*, Feed the Lambes that doe represent me: but it seemes they do not much re-
N 2 gard

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gard what hee said : and yet he did not only say thus , but he conjured them also with the powerfull charme of love , if thou love me. *(Peter)* feed my Lambs: and yet these devout adorers, like deafe Adders, stop their eares and will not heare the charmer, charme he never so wisely. I conclude this point: As *Aristippus* once answered him that asked, what his sonne should be the better for learning, if he bestowed it on him: *Vt nihil aliud* (said he) *certè in Theatro non sedebit lapis super lapidem* : so may I make answer to him that should demand, what should any man be the better to come out of *Babylon*, out of *Rome*, and betake himselfe into the bosome of the faithfull Spouse of *Christ*, our Church, our Religion: *Vt nihil aliud certè in Templo non orabit lapis ad lapidem*, blocks shall not prostrate themselves before blocks, nor stones prostitute themselves to stones, living stones, to livelesse stones; sensitive blocks, before senselesse blocks, beside a thousand priviledges.

And thus I passe to take the second step, which was concerning *Saints in generall*. *Belshazzar* hath a very tragicall and passionate preface to this controversie : hee fals fowle with us Protestants, hee termes us scoffing *Lucians*, and Gyants, that make warre against the Gods, and such like flowers of his wild Rhetorick, *Canina facundia*, dogged eloquence he bestowes upon us: and perhaps he was at great cost to gather them, but we conne little thanks: and then like some desperate Fencer, that hath more heart then braine, more malice then might

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might, he hewes, and lashes, and foynes, and strikes blindfold, he cares not where, and hits he cares not whom: or like some mad dogg, he hath a quarrell to every one he meets: he grins at *Erasmus*, he snarles at *Melancthon*, and barks at *Illyricus*, and snatches at *Luther*, and worries *Calvin*, as though hee had to deale with some carion carcase; this is the only difference, the teeth of a mad dogg are poison, but his tongue is no slander: at last, as a man newly awaked out of a trance or sleepe, he throwes his envious eyes to heaven with great devotion, (forsooth) and wonders why the starres are suffered to stand there, belike hee thinks to convince their workes of darknesse: hee wonders at the patience of God that suffers us hereticks to discover their Catholick abominations, in the false worship of Saints, and vindicate the glory of God, from their impudent impostures. Me thinks, this preface is like the Painters Table. One spake to a Painter to draw him a Horse running in full speed: he did, and gave it him, but gave it with the wrong side upward: the man disliked it, and told him, he spake for a runner, this was a tumbler, no hurt, quoth the Painter, turne the Table and this will runne: so in that Preface, all may be true, but all is turned upside downe; like the Horse with his heeles upward, sprawling toward Heaven: but change the persons, and let that bee said of the Papists, that hee would sai ie make the world believe is true of the Protestants, and I blame not the Picture: or as the Painter said,
turne

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turning the Table, and all may runne well enough, or at least go currant. But what if we should let the Jesuite goe, perhaps he had as live be some where else, and as live be doing something else, as bee brought in for a tumbler to play tricks: if you thinke so, I am content to dismisse him: well then, to leave the Cardinall, and come to the cause.

The Papists have brought in so many new Saviours, that the true Saviour is gone out: I know not how they will find Heaven, but I am sure, they have lost *Christ*, they have lost the way to Heaven: for he is the *way*. And if there be any spark of faith, any remnant of the faithfull flocke among them, they may well complain, as *Mary* did to the Gardener, when she went to visite the sacred body of the Lord, and found it not, *Sir, they have taken away my Lord, and I know not where they have laid him*: if there be (I say) any faithfull *Mary* among them, like a *Lilie among thornes*, which led with an holy zeale indeed, but misled by ignorance, should thinke to find him in their crowd of Saints, wrapt up in some of their reliques, as he was once in linnen cloaths, I thinke some Angell would tell her, as he did, *He is not here*; I thinke *Christ* himselfe would take the paines to meet her, and instruct her thus: *Mary*, I see thou meanest well, but yet thou missest much, thou art in a right mind, but thou art in a wrong box: it is but lost labour to seeke the living among the dead, the living Saviour, among the dead Saints: I would have thee know therefore, I have retired my selfe from this Garden, and shall
not

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not feed any more among these Lillies, *but untill the day breake and the shadowes flee away, I go, my well-beloved, I go to the mountain of spices.*

But why do I presume as it were to teach *Christ* to speake, who is the *word*, in whom God speakes to us? or why doe I relate his speech, who am *a child and know not how to speake*? I know the Criticks tax *Homers* rashnesse, in reporting the song of the Sirens, because it cannot be thought, how it should be done, but it must needs fall many bowes short of expectation: such things are better suppressed, then expressed; or if expressed, better *velo*, then *penicillo*; that veile of silence is the best attire of sobrietie: and I may feare a more just censure that have reported what *Christ* said to *Mary*, since, never man spake as he spake: but you know the Lord himselfe vouchsafes *balbutire nobiscum*, and therefore hee will beare with *Moses* stammering tongue, if he goe on his errand: nay which is more, though it do stammer he will have it go on his errand, on his Embassage: nay, he will admit of no excuse neither, as you see in *Moses*, so that I hope, I shall need no other Apologie or excuse.

The word of God, in the description of the holy Land, hath foure things observable in the golden line that directs our passage thither: two for the *way*, and two for the *end*: for the way,

1. That it is *streight* without crooke.
2. That it is *narrow* without croud.

For the *end*, that the gate of the Royall City,

I. Is

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1. Is *narrow*, 2. Is *one*: but the Popes Itinerary, made out of the lying Legend, the cosoning Calender, the Ephemerides of the Saints, contradicts the Kings map, the word of God in all these: there is a *lying spirit gone out*, and gone into the mouths of the Prophets of *Iezebel*, to send *Ahab* upon an unhappy voyage: and as the *Israelitish* spies, (all beside *Caleb* and *Ioshua*) spake evill of the good Land, so the Romish spies, which they have sent to view this Land, speake false of the true way, which the *Israel* of God must walke in, if they meane to come to the God of *Israel*.

1. They have made the *way crooked*: As the man in the Gospell that offered himself to follow *Christ*, would faine have taken a vagarie, and fetched a circuit by his fathers house, that hee might *have saluted him*, and *bidden him farewell* with a kisse: and another, would have visited his fathers tombe, and seen him honourably interred, whereas they should have followed *Christ* directly: so the Papists will not goe the nearest way to Heaven, by *Christ*, but will needs coast about, by the *Sepulchers of Saints*, for feare belike, that if they should make too much haste, they should come too soone thither: But the Lord commands us, *to make streight ways for our steppes*, * and *to make streight steps in that way*: but the crooked crabs in the dead Sea of *Rome*, will not learn to go streight: their crooked lives, must needs runne on in crooked lines: and their blind workes, will needs finde blind wayes, rather then they will keepe the Kings

* ἐπιβάτη
ταῖς ὁδοῖς τοῦ
κυρίου.

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Kings high-way to Heaven : as superstitious travellers, that turne aside to worship ** every greazie stone* : or as the *Jewes*, (perhaps as they went to the Temple) would make a stay at every greene hill, and every shade grove (the Lord complains thus) as ye have seen some hackney Jades at every green banck, with a moneths minde to bait there, and steale a sweet bit, a mouthfull of Idolatry.

2. They *have made the way wide*. You know the man who said, he would not leave his part in *Paris*, for his part in *Paradise* : And I thinke it not impossible to finde some daintie minion in the Whores lap, that would not exchange his *Cardinals Hat*, for a *Martyrs Crowne*. But for this time, we will thinke, that they thinke at least, that they would come to heaven : But when they heare *Christ* saying, *I am the way*, they thinke in their conscience that's too narrow; and when they heare him say plainly, *that the way is narrow*, they say plainly that's an hard saying, who can beare it? And as the young man that came to *Christ*, went away griev'd at a like speech: so they are grieved indeed, because they were as covetous as he was: but they will not goe away because they are not so ingenuous as hee was. But why was the young man grieved, and why are they grieved, as the young man was? because he was *rich*, because they are *riotous*: they are afraid that narrow way will not receive their goodly traine, their great retinue: fond men, that cannot be contented to *go to heaven*, except they *goe in state*: very fooles, that will not

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* πωλίζω
ἀποδοῦναι
πράξιν

O

(as

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(as the Proverb is) leave their bables for the Tower of London, their towers of *Bable* for the *Lord*: that will not shake hands with that *folly*, that they imbrace this *felicitie*. But why will not they goe away as the young man did? hee was a young man they thinke, and they are grown gray in mischievous devises: they meane to try conclusions ere they goe away. What doe they then? they hire a rascall rout of hungry ditchers to breake up the fence, that the word hath made, to make the way broader then the merits of *Christ*, and then they eke it out with the forged merits of Saints: and being so drunken with superstition, that they cannot passe the lake that burnes with fire and brimstone for evermore, upon that one planck of *Christ*, as they say the barbarous Turkes doe, when they meet a deepe river in the way that interrupts their course, they slay their poore vassals, and make a bridge of their dead corps: so they inlarge that bridg with the rotten boords of Saints mediation: but it is to be feared, that while they, in their Pontificall fancies imagine the bridge (by their deceitfull moone-shine) wider then it is, they find themselves deeper then they would, plunged in that *Lake that burneth with fire and brimstone for evermore*.

3. *They have made the gatewider*: They are cram'd with the finnes of the people, and fed so fat with their *follies*, and so puffed up with the winde of *pride*, that they have no hope to get into Heaven, if all that get in must do as *Christ* said, *Strive*

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to enter into the strait gate : beside their great Master would faine have the gate so large, that he might goe in with full soope, top and top-gallant, without *vauling his triple crowne*, or bending his stubborn knees : for he is as stiffe as though he had eaten a stake : his joynts are like the Elephants, they are no joynts : and like *Nebuchadnezzars* Image, their leggs are of brasle, they cannot bow, so much as to him that made them : they are like some nice and cold hearers of the word, that are willing to heare and make toward the Church (perhaps they made a short dinner for haste) but when they come there, and see a little doore beset with a great throng about it, they shrinke their heads into their shell againe : they meant to heare, but they never meant to croud for the matter : the Cat loves fish, but will not wet her foot : they had rather swell and putrifie, and die with sin and ignorance, then be so sweeted. But what doe they in this case to helpe themselves ? they have set on worke many skilfull Carpenters (perhaps some apprentices of that jolly Carpenter, that made a gate of a window by his learned interpretation of a place in the *Acts*) they have furnished them with store of timber out of the Popes storehouse of Saints Reliques, and these have promised to give so much scope to the gate, that the most profound bellies may step in and not complaine for want of elbow-roume.

4. They have made many gates instead of one : The Grammer of the Gospell writes it *in* the

O 2

gate,

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gate, not the gates: and Christ saith, *Ego sum ostium, I am the doore*, not the doores: *I am, and no other*, as the Lord speaketh in another place: But these foolish *Florentines*, (I think *Florentines*, I know foolish) these foolish *Florentines*, have a strong conceit, upon a weak ground, that the more gates go out of their City, the more gaine comes in, and therefore have made *so many Saints as are gone to heaven, so many gates to goe to heaven*. Excellently saith the Spirit of God in the *Revelation, Revelation 21. and the 21. And the twelve gates were twelve Pearles*, every severall gate was one Pearle: the translation abates something of the worth, for those Pearles in *English*, are *Margarites* in *Greek*, and those *Margarites* are the best of Pearles, and represent Christ himselve, and that most sweetly: for those *Margarites* are begotten of the divine influence of the starres, and conceived of the pure dew of Heaven, though a poore ihell gives them entertainment: so was Christ the Sonne of the most High, begotten by his eternall father, and conceived by the Holy Ghost, though he did not abhorre the wombe of the Virgin, though the Virgin Mary brought him forth.

But here seemes to be many gates. I pray mark: there is a *double number*, and a *double unitie*: there is a *number* of twelve, and a *number* of three: of twelve, round about for the twelve tribes of *Israel*: of three, on each side for the *Gentiles* in all quarters of the world, three to the East, three to the West, three to the North, three to the South: twelve

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twelve, that the fulnesse of the *Iewes* may come in by those gates; three, that the fulnesse of the *Gentiles* may come in and sit with *Abraham* in the *Kingdome of God*. Againe, there is a double unitie, an unitie of matter, all these gates are made of *Margarites*: an unitie of forme, they are all made of one *Margarite* a peece; and that *Margarite* I told you was *Christ*: so that in effect, there be many goers, but one gate: there be many *Iewes* and *Gentiles* to enter, *this gate will receive them all*, both *Iewes* and *Gentiles*, that shall be gathered from all the foure winds of the earth.

* * *
apostolus
dicit
Iac.

This is the gate which the Angell of God hath measured with his golden reed: but the leaden meetwand of the Popes Canonization hath laid us out gates made of the rotten wood of Saints, if it did but chance to glow a little in a gloomy night of darknesse.

I will end now this point of *Saints* in generall. We read of some that take the *Kingdome of Heaven* by force: *For the Kingdome of Heaven suffers violence, and the violent take it by force*, saith *Christ*: and yet these men are commended: for it suffers the m, *grata est vis illa*. We read of some againe, that purchase the *Kingdome of Heaven*, for the wise Merchant sold all that he had, to purchase the field, in which he knew there was a rich *Margarite*, and that *Margarite* was *Christ*, and that field was *Heaven*: and yet this Merchant is commended: but we do not read of any that crept into the window, but thieves and robbers, and they are condem-

Mat. 11. 12

Mat. 13. 44

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ned: but such thieves and robbers are the Papists, that thinke to steale in by the windowes of Saints prayers: and that when the gate stands wide open, when *Christ* stands forth and invites all, *Come unto me, all yee that are heavie laden, and I will ease you*; and yet these thievs had rather pray to Saints, and neglect *Christ*.

But methinks, their prayers without *Christ*, are like the womans Beere, when she forgot to put in the Malt: they are prayers of their owne brewing, and they are like to drinke as they brew, faint beere, faint prayers, thin beere, thin prayers. What if they be strong of the Hop of Saints, yet when there is no graine of faith in *Christ*, not so much as a graine of Mustard-seed in them, I hope I may well terme them thin beere, thin prayers, faint beere, faint prayers. Let me then say to them, Behold, these are thy Saviours, ô thou sonne of the rebellious woman, ô thou daughter of *Rome*, thy Saviours in whom thou trustest: and let mee say to you, *Sonne of man, seest thou these abominations?* then learne to say with me, O the patience and long sufferance and gentlenes of God, toward vile sinners!

Follow me but a little further with your attention, and I will shew you *greater abominations then these*: for now I come to the third step, concerning their *Idolatrie with the Virgin Mary* in particular. *Revelation 9*. There is mention made of a *bread of Locusts* out of the *smoake of the bottomlesse pit*, which are at large described there: among other, this is
one

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one particular, that they have womens haire, according to the judgement of learned Interpreters: these *Locusts* typifie the flocks of *Easterne Saracens*, and the *Westerne swarms of Monkes*: but how can shaven crownes (for so Monkes are, and it went before, that they had like crownes upon their heads, which notes, that round shaving in forme of a crowne, which was indeed as precious as a crowne to them, to keepe them sacred and inviolable) how can those bald pates be said to have womens haire? yes, not litterally, but mystically; because they gloried in *womens haire*: the thing is plaine in storie. The *Saracens* descended indeed of *Hagar* the bond-woman, as it were of purpose to verifie this type, will needs be called *Saracens*, of *Sarah* the free woman: and so they boast of their womens haire. And who knowes not, how the Monks brag of the *Virgin Mary*, and so their bare skuls have borrowed a periwig (as it were) of womens haire. But what doe they wick it? As the *Carthaginian* Matrons once suffered themselves willingly to be shorne, that the men might make Engines of their haire, for the defence of their Citie: so the *Carthusian* Monkes, and other of the same rabblement, have made an engine, an *engine* of the Virgins haire to take heaven withall, and let me tell those bold climbers, in what danger they are of an irrecoverable fall, as the Proverb is, * *the sword hangs over their head in a slight haire*, as it did for *Dionysius* his Parasites: let them looke backe to their originall, *the rocke out of which*
they

* *Spil etia
morum.*

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they were hewen, the pit from whence they came. If the clew of the Virgins haire hath led them to a posterne doore of Heaven, the key of him that is the *Angell of the bottomlesse pit* must open it: but let me tell them, that *pit is bottomlesse*, there is no hope of getting out, and therefore *that key is bootlesse*, there is no hope of getting in.

The *Helvidians* of old, cal'd the perpetuall virginitie of the Virgin *Mary* into question: but shee might have beene * a perpetuall *Virgin*, as well as she was † borne of God, if she had not falne into the *Priests* hands: they have shrived her but illfavouredly: for though her spotlesse virgin-soule, injoy an innocent sleep (I do not meane, an * everlasting saule-sleep) in the bosome of *Abraham*, yet these artificiall leachors, have made shift to find a trick, by a *virtuall*, I cannot say, because it is most vicious; by a *spirituall*, I cannot say, because it is most carnall; but by that which the sonnes of the Philosophers call, a *virtuall* or *spirituall* contact, to contaminate her memorie, which should be blessed, and to commit folly with her very name.

For what I pray you, are † those flattering titles which they give her in their prayers, *Queene of Heaven*, *Mother of grace*, *Port of Paradise*, &c. but such uncleane and unchast names for a Virgin, that if she should heare them with patience, I would not be afraid to say, she were the most impure harlot that ever was: but her blessed spirit abhorres their cursed breath, and they, while they thinke to sowe these ungracious seeds of spirituall
whore-

* a perpetuall
† borne of God

* everlasting
saule-sleep

† those
flattering titles

whoredome in her most gracious eares, doe but imbrace a cloud, instead of a Queene; a *Ione*, instead of a *Iuno*, as he did; and so beget mishapen *Centaures*, I may say, centuries of misbegotten *Orizons*. Or, what are their strange devices, that *God hath given her his Kingdome*, and reserved only that other halfe to himself, the half of mercy to her, and the halfe of justice to himselfe: that he contents himselfe with his *Bench of Iustice*, and hath placed her in the *Mercy seat*: and that this was prefigured in *Ahasuerosh*, who promised *Hester* the halfe of his Kingdome: a goodly stratagem to drive men from God to *Mary*. Againe, that there are two Ladders up to Heaven; a red Ladder by *Christs blood*, and a white Ladder by *Maries beautie*, which is farre the easier: me thinks these men mistake *Jacobs Ladder*, but yet something like it was, for they are in a dreame, as *Jacob* was. But I will not rake this dunghill of stinking blasphemies.

Yet if a man would take the paines, to turne over their stinking Rosaries, but as often as they do their beads in a day, he should soone perceive, that the name of *Christ* is out of fashion, out of date, and the name of the *Virgin* in the freshest honour: the withered Lawrels of *Christ*, are faine to vaile the Bonnet and give place to the flourishing, prime, and greene Garlands of the *Virgin*: as *Lucullus* did once to *Pompeys*; and some merrie Courtier might aske no more, whether *Mary* were gracious with *Christ*, but whether *Christ* were with

P

Mary,

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Mary; as they did scoffingly, whether *Alexander* were gracious with *Hephestion*: *Mary* hath all the tutors, *Mary* hath all the presents, *Mary* doth all in the Court of Heaven. It is not here, as it was once said of *Themistocles* his sonne, that he ruled all *Greece*, because his father ruled all, and his mother ruled his father, and he ruled his mother: For the Popes Sophisticall Logick in a *Sorites*, and ambitious Rhetorick in a *Climax*, is cleane contrary: God rules the World, his Sonne rules him, and *Mary* rules his Sonne; therefore *Mary* rules the World. She is become, against the *Lex Salica*, I am sure, against the *Lex Calica*, the new Queene of Heaven, at least, as though her sonne were in his minority, the Queene Regent. She complains her self in *Erasmus*, that she hath so many Clyents, so much custome, *tantum non enecant*, shee hath much adoe to take respite enough, to take breath enough, to keepe life and soule together: belike they meane to kill her with kindnesse, to presse her to death with loads of honour; as the perfidious Virgin was served that betrayed the Capitol: they come something neare already, *tantum non enecant*. But if there be any that make shew to kisse the Sonne, as the *Psalmist* speaks, it is to be feared, that it is not because they are afraid least he, but lest she be angry: or according to our common speech, many kisse the child for the nurses sake: they kisse the child, but their mouth waters at the mothers lips, they make much of the child and dandle it in their armes, but it is but to insinuate themselves into

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into the sweet embraces of the mother.

And yet these filthie monsters of lust (for they are no better then monsters, bewitched out of the shape of men, by the powerfull charmes of the Romish *Circe*, and her golden Cup of fornication) these filthie monsters do so please themselves in their filthinesse, that as the Apostle *Peter* speaks, *they speake evill of us, as of those that do evill, and thinke it strange, that we doe not runne with them into the same excesse of riot.*

Like some fond and amorous Bridegroom newly wedded, that dotes may chance upon an homely spouse, and wonders that all his neighbours doe not meet him with their mouths full of wonder and gratulation, that they doe not worship her whom he adores: because forsooth, shee is written for a Saint in the Calender of his heart, he thinks she should be received for a *Queene* in the Charter of their Parish: because she is the *I*-doll of his fancie, he thinks she should be the goddess of their faith: he is so well acquainted with the zeale of his owne private devotion, that hee cannot but admire, what cold blast of stupid ignorance or envie, (for he hath not the power to think it any other) hath so frozen and congeald them, that they do not melt into his mold, that they will not be reduced to his temperature.

But to give them their answer. The *old Jewes* baked for the *Queene of Heaven*, and the *New Collyridians* did the like for the *Virgin Mary*, whom they cald the *Queene of Heaven*, and so do the Pa-

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pists, the sole heires of both their follies. But let *Epiphanius* answer them all : The *Virgin* is to bee honoured, she is not to be adored ; shee is blessed among woemen, but not God blessed for ever : or, that I may allude to those cakes, shee may be honoured, that is *frumentum*, corne that growes in Scripture, a Christian stomach may digest it : but she must not bee adored, that's *fermentum* ; it is so sowre of the leaven of the *Pharisees*, that a Christian stomach (as *Erasmus* said, he had *Animum Catholicum*, *stomachum Lutheranum*, a Catholike minde, and a Lutheran maw, because he loved no fish) I say, a Christian stomach cannot brooke it : in a word, their Cake (as we use to say) is dow baked : and it were to be wished, that these blinde *Collyridians*, if their mouth be out of taste, at least would annoint their eyes with that *Collyrium*, commended to the Angell of *Laodicea*, *Revelation* 3. some eye-salve of the Scripture, that they might see the grosseness of their Idolatrie.

If they could but open their eyes, I doubt not, but they might see that we give more to the *Virgin* then they, that we are not Hereticks, because wee doe not give so much to the *Virgin* as they doe ; but they are Atheists, that give so much as they do : and yet to say truth, we give her more then they do ; they would make her worshipfull, we would have her honourable : an easie Herauld would decide the controversie, which is the better title : and so would an easie Divine, which are the *Antidicomarianites*, they or we. But if they will needs sleepe

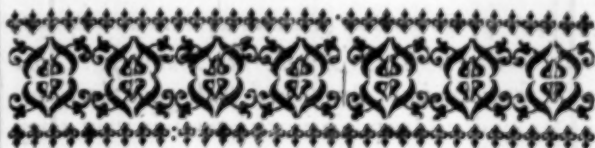
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sleep still, loth to part with this pleasant dreame: let us call and see if we may awaken them. *Behold thy gods, o thou sonne of the rebellious woman, thy gods in whom thou trustest! Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* But why doe I spend so much breath in vain, they are not *deafe*, but *dead* in sinne: let me rather speak to you that heare me: *Son of man, seest thou these abominations?* then learne to say with me, *O the patience, and long sufferance, and gentlenesse of our God, toward vile sinners!*

I am come you see to the highest step: I have now finished my narration or generall explication of Popish Idolatry, and I stand (as it were) upon the highest pinnacle of the *Tower of Babel*: I should begin to pull downe: but the time will not suffer.



1 Corinth. 2. 2.

For I determined to know nothing among ycu, but Christ Iesus, and him Crucified.



Efore I proceed any further, I must beseech you all to heare with *wisdom* and *love*. Let no man thinke these fowle Idolatries either *lesse abominable*, because they are so *ridiculous*; or more *damnable*, because the phrase of my speech hath seemed hitherto to smile upon them. I thought I must confesse the Nature of this exercise, especially in a controversie, admitted of some libertie, and I wish I have not taken too much, and beseech you so to interpret me.

But as the picture of a Goddesse in a certaine Temple was so contrived, that she found on men

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as they went in, and smiled as they came out, as though they had wonn her good wil with gifts and offerings: the Priests they did indeed, whose devise it was: and therefore I think the men, clean contrary to their Goddesse, smiled when they came in, as knowing nothing, but frownd, when they went out so cheated: so, though yet my entrance hath seemed to smile, yet I meane to learne to frown, before I go out of this Temple of Idols: I meane to whip out these cheaters, though I came in like a *Lamb* (as they say of Moneths) I will endeavour to goe out like a *Lion*: I meane to walk with a *fiery tongue* among this stubble: and if this *superstition* begin as *Agag* did, to walk delicately, and say with her selfe, *surely the bitternesse of death is past*: let her know, I owe a sacrifice to the God of *Israel*, and that must and shall be paid with her blood, *gratior nullus liquor tinxisset aras*, as hee said.

Now I proceed: I had brought you to the *gates of this Babel*: we must cast a mount against, and plant our batterie: I will tell you before hand, what you shall see afterward, that when you see it, you may observe all things more exactly.

1. You shall see the *Armie*: then,

2. The *successe*.

The *Armie* shall be distinguished into *Captaine* and *Soldiers*.

The *Captaine* shall be the *Word of God*, even God the *Word*, who is the *Captaine of the Lords Hosts*, (so stiled in *Iosua*) and the *Lord of Hosts*: whose
name

Ios. 5. 15.

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name is written in his thigh, *Revel. 19. The King of Kings, and Lord of Lords.* The Souldiers shall be *valiant reasons* that have sworne fealtie to him, and put their neck under his yoke, that will fight manfully under his banner. The *Successe* I need not tell you, you know alreadie by the Armie: yet I will tell you, that you may know the better.

1. *Victorie*: Not a blow shall be given, not a stroke struck, but the *Priests shall march before the Arke of God round about the Citie*: they shall blow their *Trumpets*, at the command of their great Commander, at whose shrill voice the tender women shall teare their haire, and howle, as you have heard paltrie curs when a bell rings; feare shall come upon the inhabitants of the land: their *hearts* within them shall *melt like water*, and their *feeble knees* shall knock together, the *foundations* of the City shall shake, and the whole frame tremble: yea, their mightie champions shall fall low, and like the dust that is under his feet: their paper wals and painted castles shall fall low, and kisse the ground on which he treads.

2. We will *erect a stately Trophée* for a monument, wherein shall be ingraven in indeble Characters for all eternity, the true *storie of their pride*, the *just cause of their fall*, the true *storie of their sin*, the *just caule of their shame*.

3. We will *sack the houses*, and ransack the store-houses, and see what treasures we may cary away for our owne use, to enrich our selves withall. Briefly and plainly I will,

1. Con-

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1. Confute this their opinion by Scripture, and reason out of Scripture.

2. Refute their weake arguments.

3. Observe the causes of this grosse superstition.

4. Collect *somenses* : This is the summe of all that followes.

The first place of Scripture shall be against the mediation and invocation of Saints, *John 2. 4. Iesus said unto her, Woman, what have I to doe with thee? &c.* You may read the Story at large, I will run over my meditations. Observe with me.

1. Out of the Story, *Mary* was not sent here to *Christ* by any, to mediate for them; but she went of her owne accord.

2. Out of the words.

1. Severally, *Woman*, not *Queene of Heaven*, not *Mother of Grace*, nor *Mother by nature*, (though that were by grace too, for the Angell stiles her * *as one that had received grace*) not so much as *Mother*, but plaine *Woman* : *What have I to doe with thee?* or what hast thou to do with me? according to the sense : as if he should have said, as he did,

† *This my command from me receive,*

Thine own work do, thine own web weave.

Meddle with that you have to doe, you have nothing to do with me.

2. Joyntly out of the connexion, *Woman, what have I? &c.* as if he had said, *Thou art a woman*, therefore thou hast nothing to doe with me : thou hast nothing to doe with me, *because thou art a wo-*

* ἡ καλεῖται
Γουδὴν.

† τὰ αὐτοῦ
τὸ ἔργον
κάνει,
ὅτι οὐδὲν ἔστιν
ἐν τῷ τῷ.

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man : or, thou hast nothing to do with me, why? because thou art a woman. Thou art a woman, what then? Thou hast nothing to do with me.

But imagine a Jesuite had stood behinde her when she heard this : no doubt but he would have prompted her thus : What be thus taken up? Woman : it might have beene Mother : What have I to doe with thee? then tell him, thou hast something to doe with him : uncover thy breasts, *Mary*, (they be their phrases) and conjure him, by the Roses of thy cheekes, and the Lilies of thy hands, by the wombe that bare him, and the paps that gave him suck, by the sacred name of a mother, to give thee better respect : nay, (they be their owne words) *Impera redemptori; jure matris impera* : thus the Jesuite would have tutor'd her.

But you must know, she had a better master, even the Spirit of God within her, that taught her a better lesson : and therefore shee stands not to contend or contest with him; she makes no replys; she knowes what the Psalmist said, *He is thy Lord*, and thou must worship him : and shee thinkes with her selfe, I was rightly called woman, for I have spoken once like a foolish woman, but I will make a covenant with my lips, that I offend no more with my tongue : and then as though shee did remember her selfe, that she had forgotten her selfe, when she attempted to prescribe to him that is above prescription, she turnes to the servants, and cominands them to do whatsoever he should command them.

Psa. 45. 11

But

But O Blessed Saviour, suffer the sonne of thine handmaid to speake a word unto my Lord, in the behalfe of thine handmaid: Thou bidst us *Learn of me, that I am humble and meeke*, and why art thou so cruel to thy Mother? thou wast as a *sheepe that is dumbe and openeth not his mouth before the shearer*, and why art thou so harsh to her that bare thee? How many, Lord, how many meaner sutors have requested greater matters at thy hand and obtained, and why must a Mother only go away with a denyall? or if she must needs have a denyall, why was not the *bitternesse* of the thing, *sugred* with the *sweetnesse of words*, or why must that denyall bee embittered with a *check*? but suppose her *rashnesse* deserved, might not her relation deserve a mitigation? why then was that check whetted and sharpened with a question the servant of war and wrath? Thy words, o thou fairest among the children of men, thy words were wont to distill like the honey, and thy lips to drop like the honey combe, and yet thou hadst not tasted that potion of gall and vinegar, and whence then is this tang of tartnesse?

But vaine man that I am? *τί σκυλλῆς ἰὼν διδοῦσκαλον*, why doe I disease my master? why do I say, *who shall ascend into heaven* to bring a resolution of this difficultie from him? behold the meaning is *neare*, and *the word is in thy mouth*, and if you will give mee leave, I will tell you. She presumed because shee was his mother, and therefore he thinkes it fittest not to call her mother: she knew too well he was

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her sonne, but she did not thinke that hee was the sonne of God, and therefore he thinkes it fittest to call her Woman.

O the sweetnesse of the wisdome and providence of our Lord : he gives a *preservative* long before hand, against that poyson which he foresaw the *Italian* Divell would temper long after, to the perdition of many poore Christian soules, if it should not have beene prevented with a *preservative* : He calls her but woman, that was his Mother, that we might not call her Goddesse, that was but a woman : he *vilifies* her, that we might not *deifie* her : he tels her that she had nothing to doe with him, that we might have nothing to doe with her : And as *Paul* writes, *Be angry and sinne not*: so he who was the *patterne of meekenesse* was *angry*, that we who are the *Embleme of weaknes* might not sinne : he was angry and *denyed her petition*, that we might not sinne and dote *on her intercession* : he denied her to her *rebuke*, that wee might not dote on her to his *dishonour* : he rebuked her sharply *in a question*, that he might teach us sweetly that it was out of *question*, that she can have no stroke, no hand, not so much as a litle finger in the divine worke of mediation.

To wind up all that hath beene spunne out of this Context of Scripture. *Maries accesse to Christ*, was such, and such was her *successe with Christ*, that if I would goe to her, I thinke she dare not goe to him : or if she would goe to him, I knowe I dare not goe to her, except I longd to speed as shee did.

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This is the first testimonie which I trusse up thus: *Mary* is a woman, and therefore she hath nothing to doe with *Christ*: she hath nothing to doe with *Christ*, therefore we have nothing to do with her, therefore she is no Saviour, therefore no Saints are Saviours, therefore no Saints are to be invoked as Saviours.

The second place shall be 1 *Epistle of Iohn* 2.2. *If any man sinne, we have an advocate with the Father, even Iesus Christ the righteous, and he is the propitiation for our sinnes*: here you see, that the beloved *Disciple* tels us, that *Christ* is the only Advocate: that *lay in the bosome of Christ*, tell us, that *Christ* who came out of the bosome of the Father, is our only Advocate, not Saints, nor Angels: for here be many things to enable *Christ* for that office, that disable all Saints.

1. *The secret opposition* of Client and Patron, of sinner and righteous, if that any sin, we have an Advocate, *Iesus Christ the righteous*.

2. *The sweet agreement* of the Patron and Judge, the Father and the Son, we have an Advocate with the Father, *Christ Iesus*.

3. *The necessary condition* of him that must be an Advocate, intimated in the conjunction of these words, with those that follow, we have an Advocate, *Christ, who is the propitiation for our sinnes*: As if all were said thus: We are all sinners, for hee had said before, that he that saith he hath no sinne, is a lyar, and the truth of God is not in him: and therefore we stand in need of an Advocate: and that

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Advocate must needs be righteous, if he would doe any good for sinners : and we have sinned against the Father, therefore our Advocate must be one that is neare the Father : and because our sinnes cry lowd for vengeance, he must satisfie for our sinnes, that will be heard for mercy : there is no mediation for sinners, but by him who is the propitiation for sinnes : none can *plead* for us, but he that *bled* for us. All these leade us by the hand to *Christ* : He is the *righteous*, the *Lamb*, the *true Israelite without guile*, the *Sunne of righteousness*, he is neare the Father, he sits at the right hand of God, he is the only begotten and beloved sonne of the Father, in whom he is well pleased : he made satisfaction for us, and therefore hee knowes best how to make intercession for us : therefore he is our only Advocate. Not Saints,

1. They are not the righteous, not ** righteous*, *but made righteous*, or if righteous, not the righteous.

2. They are not the only sonnes of God, not *† sonnes*, *but made sonnes*, or if sonnes, as they are sonnes indeed, yet not by ** nature*, *but by adoption*: by adoption, therefore by *† making of sonnes*, not by nature, by Regeneration, not by Generation.

3. They are not our propitiation : they did not undergo the wrath of God, for our sinnes : therefore they cannot undertake to procure the favour of God to our prayers : in a word, Saints are not Advocates, they are not Mediators, and therefore not to be invocated as Mediators.

The

** si dignus
but digno-
stiles.
† ius but
ius stiles.
* puer but
stiles.
† ius dicitur*

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The third place shall be *Revelation 19.10.* And I fell downe at his feet to worship him, but the Angell said, take heed thou doe it not, for I am thy fellow-servant, and worship God: I bring this place, because as you know, the invocation of Angels is a part of this controversie.

1. You have in this verse, the *error of Iohn*: and I fell downe, &c. out of which I observe, as *Salomon* writ his *Ecclesiastes* after his *Vanities*, to testifie his *reconciliation* to the Church: so *Iohn* reports his error to shew that hee did repent of it. Againe, as *Thomas* doubted of the *resurrection*, that we might be assured, as *Divines* observe: so *Iohn* was suffered to fall, that we might be admonished to stand.

2. You have the correction of the Angel, which consists,

1. In a *Prohibition*.

2. In a *Reason*.

The *Prohibition* is, *See thou doe it not*: which is much more emphaticall in the Originall, * *see, not*, there is an Ellipsis of the word † *doe*, or some such like: out of which observe,

* *See, not.*
† *doe.*

1. The zeale of the Angell: for that word that is wanting may say as *Christ* did, *the zeale of thine house hath eaten me up*: zeale makes haste, it stands not upon complement of words: it hath no spare time to spend so idly: and therefore the Angell saith abruptly *See, not*: as if he should say, I cannot speake till you stand up.

2. The detestation of the fact: for you must imagine

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gine that what was defective in speech, was supplied by action: and therefore thinke you see the Angell either turning away from Iohn, as offended; or raising up with his hand: he thought it not enough to expresse his dislike in words, but hee speakes more effectually with his hands, and he will have him read his dislike in his countenance. This I observe out of the passionate prohibition, *δεξιμή*.

2. Now when he hath raised, he vouchsafes to conferre with him, and gives him a double reason of his refusall.

1. *I am thy fellow servant*, therefore worship not me: Where by the way note the vanitie of the Popish distinction betweene *civil and religious, the glorious triumphant Angels are † fellow-servants to the Militant Saints, therefore they cannot challenge so much as *civil worship from them.

2. God is only to be worshipped, as it is written in the Law of Moses, and therefore the Angell saith, worship God: and so you have this Law of Moses in deed and literally † given by an Angell, as Paul speakes to the Galatians.

And we may well say, this is a blessed Angell, he speakes the word of God in truth, without respect of persons; as they said of Christ: yea, without respect of his owne person. And as David said of A-himaaaz, he is a worthy man, and brings good tydings: so this is a worthy Angell, and let us believe him, and if any man or Angell from God, teach any other Doctrine, let him be accursed: and though he refuse his worship, yet he is no looser by the bargaine: for

* δαξία
εὐλαστία.
† οὐνδ' οὐλοῖ

* δαξία.

† διαταγὴς
δ' ἀγγέλου

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For as it was said of *Cesar*, that while he restored the statues of *Pompey*, he established his owne : so while he reserves to God the *propriety* of his honour, he preserves to himselfe the *perpetuities* of his owne : for *the Lord will honour them, that honour him.* To point this Argument : Angels are not to be *adored* : therefore much lesse *invocated* : Angels are not to be adored, therefore much lesse Saints : to make a compound of the double Emphasis : Angels are not to be adored, therefore much more Saints are not to be invocated.

The fourth place is, *1 Timoth. 2. 5.* For there is one God, and one Mediator betweene God and Men, the man *Christ Iesus, who gave himselfe a ransom for all.* We have three things in this Text worth observation, for the truth in hand.

1. The *knitting together* of those words, *one God, one Mediator*; that is, as there is but one God, so there is but one Mediator: and therefore it were Atheisme to set up more then one Mediator, as it is to set up more then one God.

2. The *secret description* of a Mediator, he must be one betweene God and Man, that is, *both God and Man* : he must *participate* of *both natures*, that must *reconcile both natures*, which agrees to *Christ* only, who is * *God-man, Immanuel*, and therefore the true † *Mediator*, the true *Iesus*, that can save his people from all their sinnes : and though hee bee called *Man-Christ*, yet it is the Man that was the sonne of God, as well as the sonne of Man.

* In 1270
† 1407 1408

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3. It followes, *who gave himselfe a ranfome for all*, which is like that which I noted before in *Iohn*.

I might adde a fourth out of the Context: that *Paul* speakes of a *Mediator of intercession* only, for hee had before recited, that prayers should bee made for all men, and now he directs to the Mediator, in whose name these prayers must be offered; that they may be acceptable to God, and sayes plainly, there is but one Mediator, and that one is *Christ*.

Which may serve to stop the mouth of *Papists*, which think to elude all with a distinction of *Mediators of Redemption and Intercession*, and say, that *Christ* is the Mediator of Redemption, *Saints* may be of intercession: if these men did speake so warily as they might, and think so truly as they ought, yet we might say to them, as the Artificer did, that wrought finely, but spake meanly, when hee contended with another, that spake finely, and wrought meanly, * *as he spake, I will doe*: we might say of them, they speak well with their tongue, but they make a noise with their feet that drownes the good words: † *their deeds speak more then their words*: their pronounciation is good, but their action is naught: *Solacisfimum manu faciunt*, as he said.

But they do not speake well, and yet they mean worse: therefore I will endeavour to answer them.

1. *Populus non distinguit*, is an Axiom in Politics: the peoples gowtie fingers, cannot handle the slender threads of these daintie distinctions, (which these subtil spinners make) so tenderly, but

* ὡς εἶπε
εἰρηκὼν ἐν
πνεύματι.

† τὰ ἔργα
ὑποδείκνυ-
σιν αὐτοῦ
ἡ ἀγάπη.

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but they will be in great danger of breaking : and so while these supplanting Jesuites are counterfeiting *Jacobs smooth voice* (that I may alter the storie a little) the poore peoples hands are rough and horrid with superstition, as *Esaus* were : and it were hard to say which are in the better case : *The people draw in iniquitie with cart-ropes of vanitie*, (as the foolish *Trojans* did the fatall Horse into their Citie) and so go down to the pit directly : The Jesuites spin a fine thread out of their brain (as the Spiders do, out of their bellie) and upon that they thinke to climb to Heaven as wisely : Or like two Buckets at a Well, the people are like to that which goes down in a rope directly ; the Jesuite as the other, seems to be coming up (not upon that thick rope, for he sees the other go down in it) but he thinks to winch himselfe up upon a silly thread.

I think the people in the better case, for though they go down in the rope, yet they go emptie, and the rope (as it were) moderates the violence of the fall, so that they are not like to sinck so deep : but the Jesuite coming up full upon his slender thread (suppose hee should wind himselfe a little way, by his Mathematicall Magicks) the thread cannot choose but breake, and then hee cannot choose but fall into the bottome of hell: and good reason, as he hath better known * *the depths of Satan*, so he should better feele † *the depths of hell* : as he hath made the depths of Satan, so he should measure the depths of hell. The Summe of this answer is, the thread of this distinction is too flight

* *ad Satā*
† *ad Satā*
‡ *ad Satā*
§ *ad Satā*

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to beare such a weight : and beside, *Populus non distinguit, while they distinguish, the people perish.*

2. *Principes non distinguunt*, is true in Politicks, though it be no Axiom. It is but an hard bargaine for a King to exchange a Crown for a craftie distinction. The poore King of the *Indians*, when he heard that the Pope had given away his Kingdome to the King of *Spaine*, asked what the Pope was, that gave away that which was none of his owne : but let him claime the right of dispossessing Princes, when he pleases, and disposing Scepters, where he pleases : let him publish his pictures and represent *Turks* Turbants, and Imperiall and royall Crowns with Dukes Coronets hanging downe like labels from his loftie Miter, as hee hath done : let him pronouncethem Maniches, holding two *Principia*, that hold any power equall to his Sovereignty : let him enjoy all, perhaps at his donation, who said of Kingdomes, *all these are mine, which I will give thee, if thou wilt fall down and worship* : though it be much, yet let him take all, because he is the *Vicar of Christ* : now me thinks he hath so large a parish, and so rich tithes, he might at least have remembred that he was but *Christs* Vicar : why then doth he wound the honour of *Christ*, and (as it were) cleave his Sacred in twaine, and thinke to bring this *συναδικμα*; and think to heale it with these figg-leaves ? why doth he rend the seameles coate of *Christ*, and then make up the matter with a sleevelesse distinction of Intercession and Redemption ?

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The Whore of *Rome* hath learn'd of that Harlot that was judged before *Salomon*, to say *Dividatur*; but *Christ* will not part with his honour so: he likes no such halving: he will have all or none: *Divide and Regna*, is a Machiavilian rule, and true: give the Saints halfe, and (it is no great difference) let them take all as well. The summe of this answer is: When they rob *Christ* of his honour, he cannot take such a distinction for satisfaction; *Principes non distinguunt*.

3. *Scriptura non distinguit*: This proud distinction stands strouting, like the Angell in the *Revelation*, with one foot upon the Land, and the other upon the Sea: so this hath one part that hath ground in Scripture, namely, that *Christ alone is the Mediator* of Redemption; but the other part, that *Saints may be Mediators of Intercession*, floates upon their restless brain, as it were upon the Sea: so that if it have any weight in it, it must needs sinke with his own weight. Again, the Scripture tels us, that the *Saints have long white robes*: but these robes are given them, they are intire the gift of *Christ*: the wool is *Christ's*, who is the Lamb slain before the beginning of the world: the dye is *Christ's*, they are washed white in the blood of the Lamb: the work is *Christ's*, as they shewed the garments that *Lydia* wrought with her owne hands, so these are wrought with *Christ's* owne hands: and they are sent to us, as *David* sent his servants to *Hanun*, *Embassadors of peace and comfort*: and therefore it is barbarous and brutish inhumanitie, to cut these coats of *Christ* short,

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wherewith our nakednesse is covered : and it is diuellish impietie , to take that which remains and make *broad Phylacteries* , and *large fringes* with it for the Saints, and so to make *proud Pharisees*, which were indeed *penitent Publicans*. Briefly, the Scripture joyns both together, *Redemption and Intercession*, to make *Christ a perfect Saviour* : *Scriptura non distinguit* : and therefore what God hath joyned together, let no man separate.

4. *Pontificii non distinguunt* : Bellarmine himself that objects this riven shield of this distinction, as a sufficient bulwarke for defence of this impietie , rejects it elsewhere : not because he had forgotten what he wrote here , but because he remembered what he thought here : and therefore in his booke *De Indulgentiis*, he casts off this mask of modestie, and puts on (as he speaks) * *a vizor of impudencie* : or rather, † *with a bare head*, as the Greeks speake, without all circumstances : or rather more, for he doth * *steele his forehead against blushing*, and sayes plainly, that *Saints are Mediators of Redemption* also, which overthrowes that forged distinction : *Pontificii non distinguunt* : and now you see no more *Mysterie*, but *Blasphemy* written in the *whores forehead* : so that there needs no other Confutation but to have read it.

I have beene large in this, because it is the only starting hole they have : and therefore I will name but one place more, and that briefly.

The fifth. *Eph. 3. 12.* *In whom we have accessse and boldnesse, with confidence by the faith in him : in him*

* τὸ ἀποκάλυπτον
† γυμνῶν τὴν κεφαλὴν
* τὸ ἐπὶ τῷ
ὤντι ἀντι-
εὐνοίας τῆς
ἐξουσίας.

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him, that is, in Christ: we have accessse, that is, to the Father: I will observe but two words here more specially: 1. Accessse in Greeke *προσβασις*: (so that according to our translation, we have not so much as any accessse to God the Father, but by Christ, who is the way and the doore: I think the word may be rendred *Presentation*, I am sure, the thing is said elsewhere, and is true: Heaven is a royall Benefice, there is none that hath the right of presentation, but the Kings sonne. I think we may find an Embleme of it at home: the *Saints* are indeed *Citizens of the new Ierusalem*, free *Denisons of Heaven*, suppose them of the Parliament, yet they are but of the lower house, they are Priests, but not High Priests; they have no accessse into this *Sanctum Sanctorum*: they are incorporated into the most renowned Universitie, the *Celestiall Syon*, which I may well call the *mountaine of vision*, as the lower was called the *valley of vision*: for there they see no more by faith, but by vision, as the Schoole speakes: *In the mount will the Lord be seene*, as *Abraham* said: nay, suppose them of the house too, it is but of the *non-Regent* house, Christ alone is the only King, the only Regent: he that hath not h's *Scio*, he that is not presented by him to his Father, shall never be admitted to any degree in the University of glory.

The second word that I observe is *magna* or *immidion*, for there are two for failing: suppose there be accessse, yet without Christ there is no boldnes, no confidence: if our heart like a wise Merchant would

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would send a ship of prayer to the coast of Heaven: that should returne richly laden, with the treasures of that good land, it must first command the gracious dew to distill abundantly from the windows of the eyes, for this ship must swimme thorough a Sea of salt teares: and then to omit all other tackling, it must provide a Card and a Compasse which must agree with the points, with the will of Heaven, and the Needle of it must bee touched with the Loadestone: and if it be touched with the true Loadestone, it will have a fit of shaking, a palsie of feare, it will turne and turne, and tremble and tremble, till it come to *Christ*; who will rebuke the Fever, and heale the Palsie: and then it will stand still, and stand with confidence: for *Christ* is a *Magneticall rock* whose attractive grace it is that drives it thither: and the house of faith is builded upon that rocke: let the raine fall, and the Windes rise, and the Sea rage, it stands unmovable, like to Mount *Sion* that cannot be removed: and why, because it is builded on a Rock.

The Papists then that goe without this faith in *Christ*, may come with a *shivering of feare*, but they cannot come with *boldnesse*: or, that we may be liberall to them, they may come with *impudence*, but they cannot come with *boldnesse*: for in *Christ* wee have *accesse with boldnesse*, saith the *Apostle*.

And thus farre have I exercised my selfe in the Scripture: if any say, I might have made chioise of more and more pregnant places. I answer: that I thinke these pregnant enough, and I know this truth

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truth impregnable, and therefore I need not be very scrupulous.

You have heard how the Papists *dishonour Christ crucified*, by the honour that they give to Saints canonized: the Saints that have gone before us, are indeed a *cloud of glorious witnesses*, as the *Apostle* speaks to the *Hebrewes*, wherewith we, who are the *sonnes of promise*, are encompassed in our journey: but they comming after them, have made them a *cloud of grosse idolatry*, wherewith *Christ*, who is the *Sun of Righteousnesse*, is eclipsed in his glory: You have heard in particular how they commit folly with the *Virgin Mary*.

I touched that point but sparingly: but if a man would take the paines to turne over their stinking Rosaries, but halfe so much as they do their beads in a day, he should soone perceive that the *name of Christ* is out of fashion, out of date, and the *name of the Virgin* in the freshest honour: the withered lawrels of *Christ* are faine to vaile the bonnet, and give place to the flourishing, prime, and greene garlands of the *Virgin*, as *Lucullus* did once to *Pompeyes*.

And if there be any that make shew to kisse the *Sonne*, as the *Psalmist* speaks, it is to be feared, that it is not because they are afraid *least he*, but *least she be angry*: or, according to our common speech, Many kisse the child for the mothers sake: they kisse the child, but their mouth waters at the mothers lips: they make much of the child, and dandle it in their armes, but it is but to insinuate
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themselves into the sweet imbraces of the mother.

And yet these filthy monsters of lust (for they are no better than monsters, bewitched out of the shape of men by the powerfull charmes of the *Romish Circe*, and her golden cup of fornication) these filthy monsters do so please themselves in their filthinesse, that, as *S. Peter* speakes, *they speake evill of us, as of those that doe evill, and thinke it strange that we do not run with them into the same ex-cesse of riot.* Like some fond and amorous bride-groome newly wedded, that dotes, may chance, upon an homely spouse, and wonders that all his neighbours do not meet him with their moutkes full of wonder and gratulation: that they do not worship her whom he adores: because, forsooth, she is written for a *Saint* in the Calender of his heart, he thinks she should be received for a *Queen* in the Charter of their Parish: because she is the *idoll* of his fancy, he thinks she should be the *God-esse* of their faith: he is so well acquainted with the zeale of his owne private devotion, that he cannot but admire what cold blast of stupid ignorance or envie (for he hath not the power to think it any other) hath so frozen and congeal'd their dull spirits, that his Sun doth not melt them into his mold, that they will not be reduced to his temperature.

But the truth is, as I said before, we give more unto the Virgin, than they do: they would have her *worshipfull*, we would have her *honourable*: an
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easie Herald would decide the controversie, which were the better title: and an *easie Divine*, which were the *Antidicomarianite*, they or we: but it is a fit of *frenzie*, not of *love*, that transporteth them: the untamed horses of distempered passion, as *Plato* calls them, have so hurried and whirled about the crazie chariot of their reason, that they have frighted them out of their little wits, and set the wheelles of judgement (upon which they should have run steadily) quite beside the socket.

And therefore we have taken such a course with them, as, you know, 1. We have cal'd upon them by a generall discourse, as faithfull friends, to reclaime them from this folly. 2. We have set the Scripture, as a grave over-seer, to frowne upon them, and chide them into their wits againe: this hath done little good yet; and therefore we must now try the last remedy: if they will not learne of the word at *Ierusalem*, we must send them to schoole to *Bethlehem*, (a place appointed for men in their case) and there set Reason, like a severe master, to disple them every day, and whip their wandring wits from place to place, (as they do vagabonds) till they returne to the place from whence they came, and regaine the seat of their Nativity, together with the Scepter of their Regencie.

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